

AN ANSWER
TO THOMAS BELS
LATE CHALLENG NAMED
BY HIM THE DOVNFAL
OF POPERY

WHERIN AL HIS ARGVMENTS
are answered, his manifold vntruths, slaun-
ders, ignorance, contradictions, and
corruption of Scripture, & Fathers
discouered and disproued:

WITH ONE TABLE OF THE
*Articles and Chapters, and an other of the
more markable things conteyned
in this booke.*

What controuersies be here handled is
declared in the next page.

By S. R.

Hieremix c. 50. vers. 2.

Capta est Babylon confusus est Bel,
Babylon is surprised, Bel is confounded,

s. Cyprian. lib. 4. epist. 9.

Amongst men fallen, and prophane, and out of the
Church, from whose harts the holy Ghost is de-
parted, what other thing can there be then a
wicked mynd, deceitful tong, venomous
hatred, and sacrilegious lies?

AT DOWAY,
Imprinted by LAURENCE KELLAM, at
the signe of the holie Lambe.

M. DC. V.

Controuerfies handled in this booke.

1. Of the Popes supremacie. Article 1. through out.
2. Of the real preſence of Chriſt in the Sacrament of the Alter. Article 2. chap. 1. 2.
3. Of the Sacrifice of Maſſe. Art. 2. chap. 3. 4. 5. 6.
4. Of the Popes diſpenſations. Article 3. through out.
5. Of Original ſinne & concupiſcence. Article 4. through out.
6. Of merit of good workes. Art. 8. through out.
7. Of the diſtinction of mortal and venial ſinns. Art. 6. through out.
8. Of the ſufficiencie of the holy Scripture. Art. 7. cap. 1. 2. 3. 4. 5.
9. Of the difficultie of Scripture. Ibid. chap. 6.
10. Of the vulgar peoples reading of ſcripture in vulgar tonges. Ibid. c. 7.
11. Of the tranſlating of holy Scripture into vulgar tonges. Ibid. c. 8.
12. Of Traditions. Art. 7. chap. 9. 10. 11. 12.
13. Of the authority of late general counſayles. ibid. chap. 13.
14. Of the oathes of Biſhops. Ibid. chap. 14.
15. Of the poſſibility of keeping Gods commandments. Art. 8. through out.



TO
THE MOST HIGH
AND MIGHTIE PRINCE,

IAMES

*By the grace of God King of great Britanie,
France, and Ireland, Defendor
of the Faith.*



F S. Paul (Most Grati-
ous Soueraigne) being
accused of the whole
Synagog of the Iewes,
by their Orator Tertul-
lus of diuers heynous crimes, both a-
gainst Gods and the Princes lawes,
found notwithstanding such equitie
in the heathen President Festus, as
that he answered his aduersaries, that
it was not the Romans custome to cō-
demne any man before he haue his ac-
cusers present, and place to make his
answer : and also such fauour at the
Iewish King Agrippa his hands, as he
both licenced him to speake for him
selfe, & afforded him fauorable audi-
ence. Much more cause haue your
Maje-

Act. 25.

*The like re-
porteth
Plutarch of
K. Alexan-
der the great.
Act. 26.*

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Maiesties Catholique Subiects, being accused of the ministers by a hyred spokesman Bel, to expect the like, yea greater fauor & equitie at your Graces handes. For if the Romans though Heathens, thought it iniustice to condemne any particular man at the clamors of a whole nation, before his accusers were present and his defence were heard? And if King Agrippa, albeit a Iew & persecutor of Christians, deemed it notwithstanding a Princes part to geue audience to one accused of that Religion which he both hated and persecuted: How much more wil a Christian Prince forbear to condemne the vniuersal cause of his Catholique subiects at the slaunders and outcries of ministers & one hyred Protector, before their accusers be brought face to face, and they haue time and place graunted to answer for themselves? wherein we shal account ourselves more happy then S. Paul, because we shal plead our cause, not before a Iew, sh, but a Christian King, & such

*He killed S.
James and
emprisoned
S. Peter.
Act. 12.*

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such a one as better knoweth the questions and customes of the Christians, then King Agrippa did of the Iewes.

VVherfore seeing that of late Thomas Bel (a fugitiue once from Protestants religion, as he is now from Catholiques) hath not only accused, but also maliciously slandered the vniuersal Catholique cause, in a booke which he hath dedicated to your Maiestie, & termed it the *Downefall of Poperie*, and withal challengeth, dareth, yea adiureth (in which case our B. Sauour Matth. 26. though with danger of his life made answer) al English Iesuits, Seminary Priests, and (as he speaketh) Iesuited Papists to answer him. I haue presumed vpon your Gracious fauour to accept his chaleng, and am ready to performe it hand to hand, if your Maiestie graunt licence, and in the meane time, to dedicate to your Name this my confutation of his arguments and slaunders. VVherin I speake not for my selfe as S. Paul did before King Agrippa, but for the religion of your

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owne Progenitors and Predecessors,
for the faith of our Forefathers, for the
cause of al Catholiques, and for the
good (I dare say) of your Maiesties
owne person & kingdoms. For though

¶ 17. Bel calumniate Christian Kinges and
Emperors with opening the window
to al Antichristian tyranny, and Ca-

¶ 22. tholiques generally, with thinking
Christ to be killed a thousand times a
day and the like: yet especially he slan-
dereth the Popes with vsurping pow-
er proper to God, and to depose Prin-
ces, and dispose of their kingdoms at
his pleasure, therby to alienate your
mind from the Sea Apostolike. wher-
in he not onely abuseth your patiēce
with telling you vntruths, but greatly
harmeth and endamageth your selfe
and Realme, by endeuoring through
his false slanders to auert your minde
from the Popes, who haue bene the
most ancient, most assured, and most
beneficial frends, which the Kinges &
Realme of England euer had. VWhich
thing that I may make manifest vnto
your

Vir Aposta-
ta prauo co-
rde machi-
natus malū,
omni tem-
pore iurgia
seminat.
Rom. c. 6.

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your Grace, I humbly beseech you
geue me leaue to set downe some pra-
ticular examples of the mutual amitie,
kind offices, & benifites, which haue
euer bene betwixt the Popes and the
Princes of this land. VVherein if I be
somewhat longer then men in Epistles
vse to be, I hope that the varietie and
profit of the matter wil make requital.

*The loue &
benefits of
Popes to
England
and Kings
therof.
S. Peter P.*

Not long after the Apostolike Seat
was settled in Rome, S. Peter the first
Pope, about the 63. yeare of Christ
came hither (as not only Gretians, but
Protestants also confesse) stayed here
a long time, conuerted many Nations
to Christs faith, erected Churches, or-
dered Bishops, and Priests, and being
admonished of an Angel, returned
from hence to Rome to suffer Martyr-
dome. Neither was this loue to our
Countrie extinguished by death, but
as he promised to some, so he had it
also in mind after his death, and mira-
culously assisted it in the greatest di-
stresses. So that truly wrote S. Ser-
gius 1. Pope vnto our Kings of Eng-

*Metaphrast.
tract. de Pet.
& Paul. a-
pud Lippo-
man.
Cambden in
descrip. Bri-
tannæ p. 52.
And Nice-
phor. as he
saith.*

2. Pet. 1.

*Malmesbur.
lib. 1. Pont.
Angl. p. 209.*

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Eugubin. de
donat. Coll.

Gadwin in
the life of
S. Laurence.

lib. 2. hist. c.
6. Malmesb.
lib. 1. Reg. &
lib. 2. Pont.
Huntingt. 1.
3. Marian.
A. 697. al. 617.
Vestman.
616.

land almost a thousand yeares agoe,
that S. Peter was mindful of them: &
Pope Alexander 3. to King Henry 2.
that England was vnder S. Peters pro-
tection euer since Christs name was
glorified there. For when our country
about the yeare 611. began to Aposta-
tate from the faith of Christ, and the
Bishops were determined to forsake
the land. S. Perer appearing to Saint
Laurence Arch-bishop of Canturbury
did seuerly rebuke and scourge him
because he would abandon the flocke
which I (said S. Peter) comitted vnto
thee. This miracle is so certaine as
some Protestants confesse it, & though
some others wil not beleue it, because
they haue neither seene nor put their
fingers into S. Laurence his wounds;
yet it may suffice any indifferent man,
that it was auouched by S. Laurence,
beleueed by King Edbald & his peo-
ple, who thereupon returned to the
Chaitian faith; recorded by S. Beda
about eight hūdred yeares agoe (who
wrote nothing but what he knew him
selfe

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selfe or receaued from credible men,
whose history was approued by the
King of his dayes & by the Protestants
now) and finallie it is contested & de-
liuered by our best Chroniclers.

*Godwyn in
life of Tat-
vvin.
Cambd. in
Britania. p.
12.*

Not long before, when the King
had built a Monasterie and Church in
honor of S. Peter, where now west-
minster standeth, S. Peter came from
heauen and consecrated (as by mira-
cle he confirmed) the same church,
promising that there he would heare
the prayers of the faithful. VVherupō
King Edward Conss: reedified that
church of new & chose it for the place
of his sepulture, whom the most of
his successors haue imitated, and bene
there also crowned. Authors of this
are Abbat Ealred, Malmesburiensis
(a man highlie esteemed of Prote-
stants) P. Nicolas 2. and others. In
like maner when England was sore
oppressed by the Danes, S. Peter was
seene of Brithwald a holie B: of win-
chester, in a vision to anoint S. Edward
Conss: King of England, and to fore-

*In vit. S. E-
duardi.
Malmesbur.
l. i. de Pont.
See Sauil ep.
ad Reg. Eli-
zab. ante
Malmesbur.
Epist. ad E-
duard. R. 2.
pud Sur.
Baron. An.
610.*

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tel the yeares of his raigne, and the end of the Danish fury, adding withal these most comfortable words. *The kingdome of England is the kingdome of God.* This testifie the foresaid Ealred, Malmesbury, Polidor, and others. If Protestants obiekt against my Authors, that they were Papists, I must confesse (but to their shame) that I finde no protestant writer before K. Henry 8. his time: yet such papists they are as protestants account some of them *the singular ornamēts of England, especial friends of truth, and renowned through Christendom for vertue and learning,* and others they cal *faithful recorders of things done, good and diligent Authors, and most true guides of the times past.* Such also they are, as wrote long before protestants were, & therefore not vpon any splene against them: and finallie such they are, as vpon their authority principallie dependeth al the credit of our English Chronicles. Others perhaps wil say, that the foresaid histories are not in scripture. True: nor almost any thing

Loc. cit. Malmesb. lib. 2. reg. cap. 13. p. 91. lib. 3. histor. Angl.

Cambden
in Britan. p.
12. & in Durrham. Stovv
A-726.
Belin dorr
nesal p. 54.
of S Beda.
Saul of
Malmes-
bur. Hun-
ting. and
Hoveden.
epist. ante
Malmesbur.

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things in al our Chronicles. Shal we therefore beleue nothing but what God reporteth? I request no more, but that the foresaid matters be as wel credited, as other things are, which the same Authors report.

This affection and loue towards England was not proper to S. Peter alone, but descended vnto his successors. For when the sweet sound of the Ghospel first preached here by him, had so increased, as it came to the eares of Lucius then King of this land,

he sending to Rome for preachers, P. Eleutherius about the yeare 156. sent hither S. Fugatius and S. Damian, who baptized the King, Queene, and almost al his people. VVhereby our Country became the first, that publicly professed the faith of Christ, and there vpon is called *Primogenita Ecclesie*. The like charitable office performed also P. Victor vnto Scotland about the yeare 203. sending thither his legates at the request of King Donaldus, who conuerted the King to-

gither

P. Eleutherius A. 156.
S. Beda lib. 1.
c. 4. Martyr.
Rom. 26.
Ado & Marian. in
chronic.
VVestmon.
A. 183. Scovv
179.

P. Victor.
203.
Boet. lib. 6.
histor. Scot.
Genebr.
chron. in
Vidore.

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gether with the Q. and nobility And about the yeare 324. Pope Siluester hauing perfectlie instructed our great Emperor Constantin, baptized him, and miraculousslie cured him of his leprosie, as the said Emp. and many others testifie. Afterward when the Christian faith in Britany began to be infected with heresie, P. Celestin about the yeare 432. sent hither S. S. German and Lupus for to expel and confute the heresies, which they accomplished. And the same P. in the yeare 434. consecrated Palladius a Bishop, and sent him to Scotland, where as yet was no B: & not forgetful of Ireland, sent thither S. Patrick, who with miracles cōuerted the Iland, & deserued (saith Cambdin) the title of Apostle thereof. Thus cōtinued the loue of the Sea Apostolicke towards our Cōutrey al the time that the Britōs possessed it.

But towards our English nation, after they had conquered this Iland, it was far greater. For whereas not only the Britons refused, but the French

P. Siluester.
324.
Constantin in
edito Me-
nolag. Gre-
cor. cal. Ion.
Huntingr. l.
1. hist. p. 306.
Acta liberij.
vita Silue-
stri.

P. Celestin.
A. 432.
Prosper in
chron. An.
432. Baron.
429.
Prosper An.
434. Beda l.
1. c. 13. Plat.
in Celesti-
no. Baron.
Ann. 429.
Cambden in
Hibernia.
Marian. in
chron.
Cambd. in
Hibern.

Beda lib. 2.
c. 22.

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French also and other Christian nations neglected, to preach vnto our English aunciters, who euer vntil that time had bene Pagans, & bondslaues (saith S. Beda) of Idols: only Rome put forth hir helping hand to draw the out of that darcknes & miserie of Infidelity. For no sooner that blessed & holie father S. Gregory (as Gadwin calleth him) vnderstood that the Angles or English (whom for their bewtie and his tender affection he called Angels) were Pagans, but forthwith he went to the P: (being him selfe yet a monke) and desired him to send Preachers into England, and offering him selfe to be one: And obtaining licence came on his voyadge towards England three daies Iourney, but was recalled at the importunity of the Romanes, who were vnwilling to forgoe soe worthie a man, neuertheles he forgot not his holie enterprise. *For as soone* (saith S. Beda l. i. cap. i.) *as he was high Bishop over the whole worlde, he made our nation the Church of Christ,* which

Gregor. lib.
5. epist. 18. 59.
Gadwin in
life of S.
Austin.

lib. 2. c. 1.

P. Gregory.
An. 596.
loc. cit.

Beda lib. 2. c.
1. Malmesb.
l. 1. Reg.

Ioan. Diae.
in vit. Gre-
gor.

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*which had bene euer until that time the
bondslawe of Idols. And in the yeare 596.
sent hither S. Augustin with almost
forty Moncks more to preach, who be-
ing receaued of K: Ethelbert in short
time conuerted both him & his Cou-
try. And that they preached the true
faith and religion of Christ, appeared
by the miracles they wrought in testi-
mony thereof, which were so great,
and many, as it seemed (saith S. Gre-
gory) that they imitated the vertues of the
Apostles by the miracles they wrought,
and are withal so certaine, as they are
not only testified by the said S. Gre-
gory in diuers places, S. Beda & other
ancient writers, and by the Epitaph of
S. Augustins tombe, but cōfessed also
by diuers Protestants. Againe in the
yeare 601. he sent more Preachers and
with them al things necessary for the
furniture and seruice of the Church,
as holie vessels (saith S. Beda) Aultar
clothes, apparel for priests and Clarcks, re-
liques of holie Apostles and Martirs, and
many bookes, and a Palle to S. Augustin*
to vse

Beda sup.
Stovv. An.
596. God-
vvin. sup.

lib. 7. epist.
30.

lib. 9. ep. 56.
S. Beda lib.
1. c. 31. l. 2. c. 2.
Apud God-
vvin. in vit.
August.
Godvvin.
sup. Stovv
An. 603.
Cambd. in
Britan. p.
104.

Beda lib. 1.
c. 29.

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to use only (writeth S. Gregory) *at Masse*, appointed also him to be ouer al the Bishops and Priests of Britany, and gaue him licence to institute 24. Bishopricks, whereof 12. should be vnder his prouince, and 12. vnder yorke. Besides he sent rich presents of diuers sorts, and letters vnto the King and Queene, for to confirme them in their faith: and sent order also into France to buy such English youths as were there slaues, and to send them vp to Rome there to be brought vp in vertue & learning. VVherein he gaue the example of the English Seminary which not long after, our English Kings founded in Rome. This was the exceeding loue of this B. Pope towards our Nation, *whom we may wel, and must* (saith S. Beda lib. 2. c. 1.) *cal our Apostle, and may lawfullie pronounce of him that saying of the Apostle. Although he were not an Apostle to others, yet he was vnto vs: For the signe of his Apostleship we are in our Lord.*

Neither was this great good so hap-
pilie

Apud Bed.
sup.

Bed. lib. 1. c.
32. Gregor.
lib. 9. epist.
59. 60.

Gregor. lib.
5. epist. 10.

1. Cor.

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pilie begun and planted in our nation
 by S. Gregorie and his Legates, negle-
 cted by the Popes his successors, but
 rather diligentlie watered and furde-
 red by them, as appeareth by the let-
 ters & Messages of diuers of them sent
 vnto our Princes and Bishops to that
 purpose. as of P. Boniface 5. in the
 yeare 618. of P. Honorius in 633. of P.
 Agatho 679. P. Zacharie about 746.
 P. Adrian 789. P. Formosus 894. and
 others. But most of al it was increased
 by P. Honorius his sending hither in
 the yeare 635. that Apostolical man S.
 Birin, who conuerted the west Sa-
 xons: and by P. Vitalian, who in 668.
 sent hither those holie and great lear-
 ned men S. Theodor and Adrian, by
 whose teaching Englishmen in short
 time became the rarest men, and best
 learned of their age, and the first foun-
 ders of the vniuersities in Paris, and
Paula, and consequentlie the chiefe
fountaines of the learning which hath
bene since in the west. After this time
 Eardulf King of Northumberland,
 being

Bed.lib. 2. c.
 10. 11. Hun-
 ting. l. 3.
 Bed.lib. 2. c.
 17. Hunting.
 sup.
 Bed.lib. 4. c.
 18. Hunt. l. 4.
 P. 335.
 Malmesbur.
 l. 1. Pontif. p.
 197.
 VVestmo-
 nast. A. 789.
 Malmesb. l.
 2. Reg. p. 47.
 A. 804.
 P. Honorius
 An. 635.
 Bed. l. 3. c. 7.
 Gadvv. in
 vit. Birini.
 P. Vitalian.
 668.
 Bed.lib. 4. c.
 1. 2. Gadvv.
 in vit. Theo-
 dori.
 Antonin. tit.
 14. c. 4. para-
 gr. 14. Lazius
 l. 3. de Cim-
 merijs Ra-
 mus & Poe-
 ta German.
 apud Cæbd.
 in Britan. p.
 105. Polid.
 lib. 5.

TO THE KING.

being driuen out of his kingdome & countrey, P. Leo 3. in the yeare 808. sent Card: Adalph his legate into England, who with the helpe of Charles the greats Embassadors, restored the King peaceablie vnto his kingdome. Not long after P. Leo 4. dispensed with King Ethelwal for to marry, which he being a Subdeacon could not do lawfullie: & at the same kings request crowned his sonne Alfred King, and adopted him for his sonne. who after ward, for his worthie deeds both in warre & peace was surnamed the great, and for al things became the rarest Prince that England (and perhaps Christendom) euer had. Soone after in the yeare 883. at the suite of the King Alfred, the great P. Martin 1. released the tribute which the English schoole or Seminary then in Rome paide, & sent to the King many gifts, among which was a good piece of the holie Crosse.

P. Leo 3. An. 808.

Amoinus l. 4. c. 94. Regino in chron. Baron. 808.

P. Leo 4. 855. Garhezelm in vit. S. Suthun apud Sur. Baron. 855.

Vvestmonast. 855. Baron. sup.

P. Martin. 1. 883.

Vvestmonast. & Baron. A. 883. Gadvin in vit. Pleg-

In the yeare 990, when Richard: Marques of Normandie had purposed

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P. Iohn. 15.
An. 990.
Epist. apud
Malmesb. l.
2. Reg. c. 10.
Baron. An.
990.

P. Nicolas 2.
1059.
Epist. ad E-
duard. R. a-
pud Sur. in
vit. Eduardi.

P. Vrban. 2.
1094.
Malmesbur.
l. 1. Pontif. p.
223. Gadwin
in vit. An-
selmi.

Malmesbur.
sup. p. 208.
209.

to inuade England, and make warre vpon king Ethelred, P. Iohn 15. sent his Nuntio and letters to take vp the matter, who happilie brought them to agreement: and about the yeare 1059.

P. Nicolas the second granted to king Edward Conss. and his successors, *aduocationem & tuitionem omniū totius Anglie Ecclesiarum*, the aduouzon & protection of al the Churches in Englād.

And in the yeare 1094. P. Vrban 2. in a councel at Bari, appointed that S. Anselme Archbishop of Canterburie and his successors should sit in Councils besides the Archdeacon of Rome, who sitteth before the P. adding these honourable words *Includamus hunc in orbe nostro tanquam alterius orbis Papam*, wheras before it was vnknowne (saith Malmesbury) what place belonged to our Archibishop; & the same place did P. Paschal 2. confirme in a councel at Rome about the yeare 1102. But besides this, diuers other dignities haue bene graunted to the Sea of Canturb: by the Popes, as that it should be Pri-
mate

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mate ouer al Britany, and the B: *legati nati*, and other like dignities.

Polid. lib. 19.
Gadvvin in
vit. Theo-
baldi.

Moreouer in the yeare. 1098. the Scottish men (saith Genebrard out of Maior & Boethius two Scottish Chroniclors) obtained of P. Vrbān 2. for their Prince, that he might haue the name, title, and anointment of a king (which the Hungarians and Polonians had obtained for their Princes, about the yeare 1000.) whereupon Edgar was then first anointed King of Scotland. And about 1107. P. Pascal 2. writing to king Henry 1. among other things promisetht so to fauor him and his sonne, *as vvhō (saith he) hurteth you or him may seeme to haue hurt the Church of Rome.* And in the yeare 1151. when K. Steephen (hauing vsurped the Crowne of England) would haue caused the Bishops to Crowne his sōne Eustace, thereby to exclude for euer the right heyre Henry 2. Pope Eugenius 3. sent commaundement to the Cleargie not to medle in that matter, whereby it was hindered. In the yeare

Genebrard.
chron. in
Vrbān. 2. Pa-
scali 2. Leo-
ne 9.

Baron. An.
1000.

P. Pascal. 2.
1107.
Malmesbur.
lib. 5. Reg. R.
163.

P. Eugenius
3. An. 1151.
Stovy An.
1151. Gad-
vvin in vit.
Theobaldi.

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P. Adrian. 4.
1160.
Stovv. An.
1160.

VWestmon.

P. Alexander
3. An. 1171.
Houeden.
p. 1. Annal. p.
528. Polid.
lib. 13.
P. Lucius 3.
1185.
Houed.
p. 2. p. 628.

P. Vrban. 3.
An. 1185.
part. 2. p. 631.

Stovv. Ann.
1185.

P. Clement.
3. An. 1189.
Houed. p.
2. pag. 652.
VWestmo-
nast. A. 1189.

1160. P. Adrian 4. gaue vnto King
Henrie 2. the dominion and regiment
of Ireland, and sent vnto him the Bul
of his graunt with a ring of golde in
token of the inuestiture: which graūt
at the request of the said K. P. Alex-
ander 3. cōfirmed to him & his heyres.
And as for P. Lucius 3. successor to the
said Alexander, his good wil appea-
reth by the great praise which he gi-
ueth to our English kings, whom he
writeth to haue far exceeded the rest
of Christiā Princes in warlike prowes
and noblenes of minde. VWhich affe-
ction continued also in his successor
P. Vrban 3. of whom (as Houeden
writeth) K : Henry 2. obtained many
things, whereof one was that he might
crowne which of his sonnes he would
of the kingdome of Ireland, which he
confirmed by a bul, and in token of his
good wil & confirmation, sent to him
a crowne. And lastlie P. Clement the
third in the yeare 1189. when, not only
the French king, but also his sonnes
and Nobles had conspired against the
said

TO THE KING.

saïd K: & inuaded his dominions with a far greater power then he was able to resist, sent a Cardinal to exhort them to peace, who excommunicated the hinderers of the peace, and threatned to interdict the French kings countrey vnles he made peace with England.

Likewise in the yeare 1193. when K: Richard Ceur de lyon was taken prisoner, as he came from the holie land by the Duke of Austria, P. Celestin 3. at the K: request excommunicated the D: and enioyned him to release the couenants which he had constrayned the K: to make, and to send home the pledges: who not obeying the Pope he soone after died miserablie, and was left vnburied vntil his sonne had sent home the pledges, and sworne to stand to the iudgemēt of the Church.

And in the yeare 1207. P. Innocent 3. sent to K: Iohn an eloquent Epistle and diuers pretious Iewels. And in the yeare. 1215. when the Barons had extorted from the saïd king certaine

P. Celestin. 3.
A. 1193.
Vestmon.
Ann. 1193.
Stovv 1195.
Polid. l. 14

P. Innocent.
3. An. 1207.
Stovv Ann.
1207.

THE EPISTLE

charters and liberties, the P. at the Kings request disanulled them, and excōmunicated the Barons which had rebelled against him, & when the said Barons had called in Lewis the Prince of France, chosen him their King, and yeelded the chiefest Citties & holdes into his hands, soe that England was in euident danger to be lost, the P. sent his Legate to assist kinge Iohn, and to forbid the French vpon paine of excōmunication to enter into England, which he stoutlie performed. Also in the yeare 1253. P. Innocent 4. bestowed the Royal title and right of the kingdomes of Naples and Sicily vpon Edmond sonne to K: Henry 3; and sent by a Cardinal the inuestiture thereof. And 1257. P. Alexander 4. sent Messengers vnto Richard brother to the said king, for to assure him of the Imperial dignity and to exhorte him to goe into Germany to receaue it, which he did, and was crowned king of Romans at Aquisgran. And in the yeare 1292. when the Barons had

Stovv 1195.
1296. 1297.
Gadvvin in
vit. Steph.
Langton.
Polid. lib. 15.
16.

P. Innocent.
4. An. 1253.
Cominven-
tura nella
relat. de Na-
poli. Polid.
lib. 16. Stovv
A. 1254.

P. Alexan-
der 4. Ann.
1257.
Vvestmon.
An. 1259.

TO THE KING.

had wrested out of the said K. hands certaine liberties, P. Urban 4. at the kings suite, sent a Legate to accurse the Barons that had rebelled in defence of the said liberties.

P. Urban. A.
1262.
Stovy Ann.
1262. 1264.

Againe in the yeare 1272. at the request of king Edward 1. P. Gregory 10. excommunicated Guy of Monfort for killing the kings Coosin German in a church at Viterbo, and condemned him of wilful and priuy murder, of Sacriledge and treason, declared him to be infamous, and incapable of any office in the commonwealth, and disherited his posterity vnto the fourth generation, and excommunicated al those that intertained him and interdicted their dominions. And in the same kings time was Cambridge of a schoole made an vniuersity by the P. & soone after in the yeare 1311. vnder king Edward the second P. Clement 5. appointed that in Oxford should be read two lectures of the Hebrew, Arabick, and Caldaick tongue, and authorized it for one of the famousst

P. Gregory
10. An. 1272.
VVestmon.
An. 1272. Po-
lid. lib. 17.

Camden
in descr. p.
Cantabrig.
p. 435. ex Re-
mington.
P. Clement.
5. 1311.
Clement. cit.
de Magist.
c. 1.

THE EPISTLE

P. Iohn. 22.
An. 1316.
Polid. lib. 17.
Stovv. An.
1316.

vniuersities in Christendome. Also in the yeare 1316. P. Iohn 22. at K: Edward 2. his request, sent two Legates to make peace betwixt England and Scotland, and to reconcile Thomas Earle of Lancaster to the King, who excommunicated the Scots, because they would not agree to peace. And in the same yeare at the kings petitiō, the P. confirmed al the ancient priuiledges of the vniuersity of Cambridge, which of long time they had enioyed *by the benefite (writeth Stow) of the Popes predeceffors.*

Stovv. 1317.

P. Innocent.
8. A. 1489.
Stovv. Ann.
1486.

Moreouer in the yeare 1489. Pope Innocent the eight sent a Nuntio to take vp the variance betwixt the King of Scotland and his people, but before his arriual the King was slaine. And about the yeare 1504. when there arose a contention betwene K: Henry 7. & Ferdinand King of Spaine about the precedence, P. Iulius 2. hauing heard both their Embassadors gaue sentence for the King of England. And in the yeare 1505. sent to the said King

P. Iulio 2. A.
1504.
Valaterran.
Comin ven-
tura.
Stovv ib.

TO THE KING.

King a sword & Cap of maintenance,
 as to a defendor of the Church. But
 as no King of Englād deserued better
 of the Sea Apostolick then K: Henry
 8. did for a long time, so none recea-
 ued more honor from thence then he
 did. For he receaued not only from P.
 Iulius 2. in the yeare 1514. a sword and
 Cap of maintenance, for defending
 him against the French king; But
 also of Pope Leo 10. in the yeare 1521.
 the most honourable title of *Defendor*
of the faith, for defendig by writing
 the Catholique faith against Luther.
 VVhich title as it is more honorable
 then the titles of most Christian, or
 Catholique, giuen likewise by Popes
 to the French K: and K. of Spaine: so
 was it euer highlie estiemed of K.
 Henry, and by him caused to be en-
 grauen on his tombe, where he left
 the title out of his Supremacie.

Stovv 1514.

P. Leo 10. A. 1521.

Stovv A. 1521
 Onuphr.
 chron. 1520.

Stovv did
 see it. Ann.
 1547.

And though Q. Elizabeth had vt-
 terly cast of the Popes friendship, yet
 he forsooke not hir. For Pius 4. sup-
 posing that she had reuolted from that

P. Pius 4. A.
 1560.

Sea,

THE EPISTLE

1560.

1562.

P. Clement.
8. 1603.

Proclamat.
Anne 2ⁿⁱ.

Sea, rather for feare lest her title to the crowne might be called in question, because one P. had before declared her birth, to be vnlawful, then for dislike of the religion which in her father and sisters daies she had professed, sent a Nuntio to promise her al fauor touching her title to the crowne: And soone after an other, to request her to send her diuines to the Councel of Trent with promise of al security and liberty. Neither may I leaue your Maiestie out of the number of the Princes of this land, who haue tasted the loue & frindship of the Sea Apostolike: Because out of your owne grateful mind, you haue publicquely professed, your selfe behoulding vnto P. Clement 8. for his temporal carriadge, and diuers kinde offices towards your Maiestie. Besides he hath (as it is reported) censured al such as shal molest your grace, and hath often times professed that he would willinglie giue his life for the eternal good of our countrey. V Which is the greatest loue that one can beare
(as our

TO THE KING.

(as our Sauour testifieth) vnto his friend. Oh how great enimies are they vnto England, who seeke by false flaunders to make such freinds odious vnto vs.

By this which hath bene said (omitting much more for breuity) your Maiestie clearlie seeth, how greatlie and how continually the Sea Apostolique hath euer fauored the Christian Princes of this land : how many and how great benefits both spiritual and temporal, Popes haue bestowed vpon them, and in their dangers and distresses according to their power assisted them. VVeigh (I beseech your grace) in the ballance of your Princely wisdom, the forsaide benefits, with such as your selfe or Auncitors haue receaued from the rest of Christendom, and you shal finde that the Sea Apostolicke alone, hath more benifyted England, then al Christendom besides, and consequentlie that the forsaking of the Popes friendship hath more endammaged your Realme, then if it had

*Popes haue
benefited
Engl. more
then al
Christendo-
me besyds.*

THE EPISTLE

had forsaken the rest of Christendom. But especiallie (I humbly beseech your Maiestie) weigh them with such as Bel, or any minister can shew you to haue receaued, from their two seats of pestilence in Witenberge and Geneua. VVhat kingdomes haue they bestowed vpon you ? vnto what imperial or Royal dignity haue they exalted you ? from what Paganisme haue they conuerted your land ? what enimies haue they appeased ? what assistance haue they afforded you in any need ? what good, litle or great haue they brought to this land ? Now what mischeefe haue they not brought ? That one Apostata, and fierbrand of seditiō Knox, sent from Geneua, brought more mischiefe to your Grandmother, your B. mother, to your father, and Kingdom of Scotland, then I can rehearse, or your Maiestie without great grieve can remember. Ministers pretend the loue of the Ghospel, as the cause of perswading you from friendship with the Pope : But yet

diswa-

*Bel in his
owne ind-
gemēt was
both an A-
postata and
Traiter
whiles he
was Priest.*

TO THE KING.

disswade not from friendship with the

Turke. They pretend also your graces security: But the true cause indeed your Maiestie descried & discovered in Knox, to wit their owne security & aduaūcement, which they fear would be endangered, if you kept your ancient, and surest friend, and therefore with your losse (as your maiestie perceived in your Grandmothers case) they worke their owne wealth and security. And thus much of the Popes.

*See Conser.
at Hamp-
ton Court.
p.80.81.*

*The laue &
benefits of
the British
Kings to
the Sea An
postolik.
Note this.*

As for the Christian Princes of this land, though they haue bene of foure different, and most opposite nations, to wit Britons, English, Danes, and Normans, yet haue they al agreed in keeping the league of friendship with the Pope, being officious vnto him, & accōting him their especial friend. Of the British kings of this land first is King Lucius, whose particular affection towards the Sea Apostolick, is euident, by that he neglecting other Christian Churches neare vnto him, he sent so far as to Rome for Preachers.

*K. Lucius A.
156.
Beda lib. 1.
c. 4*

THE EPISTLE

Constantin
Mag. 324.

Constant. in
edicto. lfi.
dor. Eugu-
bin de do-
nat. Constât.
Grat. d. 69.
Iuo. Genebr.
in chron.
Photius seu
Balsam. in
nomoran.
R. Abraham
in Zikron
Dibre Ro-
mi. Abben
Estra n. Da-
niel.
Cadualader.
Polid. lib. 3.

Salomon A.
869.
Argenteus-
histor. Brit.
lib. 2. c. 27.
Baron. An.
869.

chers. As for Constantin the great
(the immortal glory of the British
kings) his extraordinary loue and
affection vnto the Sea of Rome is
more notorious then I need rehear-
se. For he not only gaue vnto the
Pope the gouernment of Rome, and
of a good parte of the west (as be-
sides him selfe, and Latin historio-
graphers, both Greecks and Iewes
professed enimies to the Pope do te-
stifie) but also serued him as a lac-
key houlding his stirrop and leading
his horse by the bridle. Cadwalla-
der also the last British king in En-
gland, hauing lefte his countrey went
no whither but to Rome, and there
ended his daies. And if the histories of
those anciēt times were more perfect,
or the Britons had raigned longer in
this Iland, no doubt but we should
haue more examples of their deuotion
to the Sea of Rome, as appeareth by
Salomon their King in litle Britany,
after they had bene driuen hence by
the Saxons; who writing to Pope A-
drian

TO THE KING.

Adrian the second beginneth his letter thus. *Domino ac beatissimo Apost: sedis Rom: Hadriano, Salomon Britanorum Rex flexis genibus inclinatoque capite.* And sendeth him his statua in gold, with diuers rich guifts and money, promiſeth a yearlie pension, and acknowledgeth his Royal title to have bene giuen to him by Popes. This was the loue of the British kings vnto the Sea Apostolike.

To the British kings succeeded the Saxons or English, as wel in their loue and reuerence to the Sea of Rome, as in their kingdome. For king Ethelbert at the very first receaued S. Gregory his Legats very courteously, provided them of al things necessary, and freely licensed them to preach, vsing these gracious words worthe to be imitated of your Maiestie in the like case. *For so much as you are come so far to impart vnto vs such knowledge as you take to be true, we wil not trouble you, but rather withal courtesie receaue you.* After him king Oswin ha-
uing

The loue & benefits of the English Kings.
K. Ethelbert
An. 596.
Beda lib. 2.
c. 25.

K. Oswin.
A. 665.

THE EPISTLE

Lib. 3. c. 29.

uing perfectly learned that the Church of Rome (saith S. Beda) was the Catholique and Apostolicke Church, sent thither in the yeare 665. a Priest to be consecrated Archbishop of Canterbury. And in a conference about the obseruation of Easter, hearing that the keies of heauen were giuen to S.

Bed. lib. 3. c.
25. Bar. An.
664.

Peter, concluded thus. *I wil not gaine say such a Porter as this is, but as far as I knowv and am able, I wil couet in al points to obey his ordinance. And in the yeare 670 he bare (saith S. Bede) such loue and affection to the Apostolike Sea of Rome, as if he might haue eskaped his sicknes, he purposed to goe to Rome, and to end his life in those holie places there.*

Lib. 4. cap. 5.

K. Cedwalla.
An. 689.

Beda lib. 5.
c. 7.

But what he could not through death performe, the valiant Prince King Cedwalla did in the very flour of his age and prosperity. For in the yeare 689. *forfaking his kingdome (saith S. Beda) he went to Rome, thinking it to be a singular glory, and renoume for him to be regenerated with the Sacrament of Baptisme at the Sea Apostolicke. And*
with-

TO THE KING.

*withal conceaued hope, that as soone as by
baptisme he was cleansed from sinne, he
should depart from this world to immortal
ioy. VWhich by Gods prouidence was
perfourmed, and he honourable bur-
ied by the Pope in S. Peters Church.
Not long after him, to wit in the year
709. two English Kings Coenred and
Offa forsooke their kingdomes, went
to Rome, and there became Moncks,
continuing (saith S. Beda) at the Apostles
tombes in praying, fasting, & dealing almes
until their dying day. Ina al. Hun succes-
sor to K. Cedwal in his kingdome, suc-
ceeded him also in his deuotion to the
Sea Apostolike, for after he had raigned
(saith S. Beda) 37. years he gaue ouer his
kingdome, & went him selfe to the tombes
and monuments of the Apostles in Rome,
as in those daies many English both of the
Nobility and Commons, spiritual and tem-
poral men and woemen were wont to doe
with great emulation. Neither went he
only to Rome, but became there a
Monke, and was the first that paid
the Peter pence, appointing that euery*

K. Coenred
and Offa.
709.

Lib. 5. cap. 10.
Baron. 709.
Huntingt. l.
4. p. 337. Mal-
mesb. 1. reg.
c. 6. Marian.
chro. V Vest-
monast. 710.
Sigeb. 707.
Polid. lib. 4.
Fox. l. 2.
K. Ina. An.
726.
Lib. 5. cap. 7.
Baron. 726.
Ethelvvead
l. 2. c. 13. Hun-
tingt. l. 4. p.
338. Malme-
sb. l. 1. Ma-
rian. chron.
Stovv 685.
Fox. l. 2.
Vestmon.
An. 727. Ge-
neb. 741. Po-
lid. lib. 4.
Stovv in
Ina.

THE EPISTLE

English Seminary in Rome almost 900. years agoe.

VWestmon.
A. 727. 794.

S. Richard
K. A. 750.
Sur. 7. Fe-
bruar. Ba-
ron. 750.

K. Offa. An.
775.
Fox l. z. Mar-
tyr.

See Malmes-
bur. l. 2. reg.
c. 2. p. 38.
VWestmon.
An. 794. Bar.
775. Polid. l.
4 Hunung.
l. 4. p. 342.
Greg. 7. l. 8.
ep it vlt. Ba-
ron. A. 782.

householder of his kingdome, who had thirty penyworth of Cattel of one sort, should pay yearlie one penny to Rome: which money was partlie for the P. partlie for the maintenance of an English schoole or Seminary which he then built in Rome for bringing vp of English youths there in vertue and learning.

Not long after about the 750. yeare S. Richard K. forsooke his kingdome, & leauing his two sonnes in Germany with S. Boniface an Englishman the Popes Legate there, went him selfe in Pilgrimage to R. but dying in the way at Luca is there honourable buried. And the yeare 775. King Offa though a warlike Prince, gaue ouer his kingdome, went to Rome, and there became a Monke: and imitating the example of King Ina, increased the English Seminary begun by him, and imposed the like pension of Peter pence vpon his kingdome of Mercia: as Charles the great about the same time imposed vpon France the like tribute to be

TO THE KING.

to be paid to Rome. The loue and affection of King Kenulph, a worthie Prince, and successor to King Offa, appeareth by his redeeming the Popes Legate taken of Pirats in the yeare 808. and by his submissiue letter to the Pope, wherin he humblie craueth his blessing, as al his predecessors had, desireth to be adopted for his sonne, as *I* (saith the King) *loue you like a father, & embrace you with al obedience.* And protested to be willing to spend his life for the Pope.

K. Kenulph.
An. 808.
Annal. Fran.
Baron. 808.
Malmesbur.
1. Reg. c. 4. p.
30. 33.

After him King Ethelwolp in the yeare 855. went to Rome, tooke with him his best beloued sonne Alfred, for to be instructed (saith westmonaster) *of the Pope in manners and religion*, where he abode a whole yeare, and procured his sonne to be crowned of the Pope and adopted of him for his sonne, he also notablie repaired the English Seminary at Rome, which had bene burnt a litle before, and confirming guifts of K. Ina, and Offa, imposed the pension of Peter pence vpon al England,

K. Ethel-
vvolph. An.
855.
Vvestmon.
Baron. 855.
Ethelvværd
lib. 3. cap. 3.
Storvv In-
gulphus.

Malmesb. l.
2. cap. 2. p. 38.
Storvv Ann.
839.

Malmesbur.
sup. Marian.
877. Platina
in Leone 4.

THE EPISTLE

land, which was afterward paid vntil the later end of K: Henry 8. About the same time King Burdred leauing his kingdome went to Rome, and was there buried in the English schoole. Neither would King Canute, though a Dane be found vngrateful to the Sea Apost: but went to Rome in the yeare 1032. confirmed the payment of the Peter pence, gaue great giufts of golde siluer, and pretious things to S. Peter, & obtayned of Pope Iohn immunity for the English Seminary. And finally K. Edward Conf: the last but one of the Saxon bloud, would haue gone to Rome in Pilgrimage, had not his people vpon feare of the Danes inuasion hindred him, yet sent he Embassadors to the Pope with great presents, and confirmed al the dueties & customes belonging to him in England. And thus continewed the English Kings al the time of their raigne in singular affection, and deuotion to the Sea Apostolicke.

To whom as the Norman Princes
suc-

K. Burdred.
Ethelwead
1.4. c. 3. Mal-
mesb. l. 1. c.
4. p. 33. In-
gulph.
Stovv 875.
K. Canute a
Dane 1032.
Malmesb. l.
2. cap. 1. In-
gulph. Po-
lid. l. 7. Hun-
tingr. lib 6.
Stovv in Ca-
nute. Ma-
rian. A. 1033.

K. Edward.
Conf. A. 11.
1056.
Ealred in
vit. eius.

*The loue &
benefits of
the Normi
Kings.*

TO THE KING.

succeeded, so they followed them in their piety and religion. For beside that they paid the Peeter pence, in particular K. William Conqueror hauing subdued England, and slaine K. Herald in the yeare 1066. sent straight his standard to the Pope, as to his peculiar friend. And K. Henry 1. professed by his Embassadour to P. Paschal 2. that England was *a peculiar prouince of the Church of Rome, and paid vnto her yearlie tribute.* King Henry 2. about the yeare 1180. together with Lewis King of France ledde P. Alexanders horse, and with great pompe conducted him through the Citty Tociacum. K. Richard Ceur de Lion at the exhortation of the P. went in person to the holy land, with an army of 30. thousand foote, and five thousand horse: in which voiage he conquered the kingdome of Ciprus, & citty of Ptolemais, and ouerthrew the Souldan in a great battel; and the like enterprise after ward vndertooke K. Edward the first in the yeare 1241. King Henry 3.

K. VV. Conqueror. An. 1066.
Stovv in Herald.

K. Henry 1. Malmesb. l. 1. Pont. p. 226.

K. Henry 2. An. 1180. Genebr. in chron. 1180.

K. Richard 1. Polid. lib. 14. Genebr. 118. Stovv,

K. Henry 3. An. 1241. Stovv An. 1241.

THE EPISTLE

placed the Popes Legate in the most honourable roome of the table at a publique banquet in Christ-masse betwixt him selfe and the Archebishop of yorke : And afterward *vvith great pompe* (saith Stowe) *and innumerable company of Nobles, and trumpets sounding before, brought him to the Sea.* How deuout K. Richard 2. and Englishmen in his time were to the Sea of Rome, appeareth by their building an hospital there, for receit of English Pilgrims (instead of the foresaid Seminary which as it seemeth was destroyed in that great burning of Rome in the yeare 1084) in the place where S. Thomas of Canturbury had before built a chappel in honor of the B. Trinity. This hospital was afterward in the raigne of K. Henry 6. and Henry 7. reedified, and much encreased, and lastlie in the yeare 1570, was much bewtified and augmented both in buildings and reuenews by P. Gregory 13. and by him conuerted to the auncient vse of a Seminary, retayning stil the obli-

K. Richard

2.

Stow An.

1497.

46.

TO THE KING.

the obligation of an hospital.

K. Henry 4.
 A. 1409.
 Stovv Ann.
 1409.

The affection of K. Henry 4. appeareth by his letter to the Pope A. 1409. which he beginneth thus. *Most holy father our humble recommendations in filial vwise premised.* And afterward, *having taken vvith our said sonne, and also vvith our Prelats and Nobles mature deliberation, vve beseech vvith al humility & require your clemency (vvhos? state and honor vpon diuers causes as a deuout sonne of t^{he} Church so far as vve might vvith God, vve haue euer embraced and do embrace) by the expresse and vvhole assent of the estates aforesaid &c.* And as for King

K. Henry 5.
 An. 1416.
 Stovv Ann.
 1416.

Henry 5. he in the yeare 1416. sent his Embassadors to the general Council at Constance, at whose procurement *it vvvas there ordained that England (saith Stowe) should obtaine the name of a nation & be said one of the siue Nations that ovve their deuotio to the Church of Rome, vvwhich thing vntil that time men of other Nations for enuie had letted.* Behould what an honor K. Henry 5. the Alexander of England, and Conqueror of France,

Note this.

THE EPISTLE

and England in his most flourishing & triumphant time, accounted it to owe deuotion to the Church of Rome. VVhich now Ministers would accout so dishonourable. And as for K. Henry 7. your Maiesties great grandfather, his affection is euident by the sword and cup of maintenance sent to him from the Pope, & spoken of before.

K. Henry 7.
An. 1505.

K. Henry 8.
A. 1511. 1521.
Stovv 1511.
1512. 1513. O.
nuphr. in
Iul. 2.

Stovv An.
1521.

But none of the kings of the Norman bloud euer shewed so great signes of loue & affection to the Sea Aposto-like as K. Henry 8. did for a long time for first in the yeare 1511. he wrate to the French K. to desist from molesting Pope Iulius 2. and in the next yeare sent an army of ten thousand men into France for the Popes defence. And in the yeare 1513. wēt him selfe in person with a royal army & conquered Turwin and Turnay. And not content to defend the Pope with his sword, in the yeare 1521. wrote an excellēt booke in his defence against Luther. And againe in the yeare. 1527. when Pope Clement 7. was taken prisoner by the Empe-

TO THE KING.

Emperors souldiers, he gaue moneth- Stovv An.
 lie 60. thousand Angels to the main- 1532.
 tenance of an armie, for the Popes de-
 liuery. And in this singular affection
 towards the Sea Apostolik contine-
 wed he vntil the 22. yeare of his raigne Stovv 1530,
 An. 1530. when not vpon any iniury & deinceps.
 offered by the P. or dislike of his reli-
 gion, which (except the matter of su-
 premacy) he defended to his death,
 and persecuted the Protestants, but
 only *upon occasion of delaie* (saith Stowe)
made by the Pope in his controuersie of de-
uorcement, and through displeasure of such
reports, as he heard had bene made of him
to the court of Rome, and thirdlie pricked
forwards by such counsellors to follow the
example of the Germanes, he first forbad
 the procurement of any thing from
 Rome, and soone after prohibited al
 payments and appeales to Rome, and
 lastlie tooke vpon him that supremacy
 which al his Christian predecessors
 had acknowledged to be in the
 Pope.

Thus your Maiestie seeth how long,
 how

THE EPISTLE

how honourable, and how profitable
also vnto both parties, hath the mu-
tual amity and league of friendship,
betwixt the Sea Apost. and the Prin-
ces of al the foure Nations, that haue
swaied the Scepter of England conti-
nued and flourished: & how of late it
was broken by one Prince vpon meere
passion, contrary to the example of al
his Predecessors and Successors also,
except one childe and a woeman.
VVhat dangers and troubles he and
his kingdome incurred thereby, and
how his progeny (according as Frier
Poeto did then foretel him) is now
consumed, and his Crowne transla-
ted to an other Royal lyne, against
which in his time he made sharpe war,
I need not heere declare. Only I wil
say, that him selfe being after more
free from passion, laboured to be re-
conciled to the Sea Apostolike and
employed therein B. Gardener (as
he professed in a sermon at Paules
Crosse) and had easie obtained it, if
he would haue acknowledged his
faulr

TO THE KING.

fault and done penance. VVhat remaineth for me to conclude this long epistle, but prostrate at your Ma-iesties feet humblie to beseech you for your owne good, and in the name of the foresaid Christian Princes, that as you are the head of the fienst Nation, which (according to Gods providence foretolde by a holy man many hundred years agoe) hath attained to the rule of this land, so you would continew that most auncient, honourable, and profitable league of friendship, which was betwixt them al and the Sea Apostolicke; who (I beseech your grace) wil giue you more faithful counsel, then your owne Progenitors and forefathers? who can giue you more safe and secure directiō in gouernement of your kingdome, then your owne Predecessors, who soe happily, and so long time gouerned it? who are so worthie to giue you example, or whom can you with so much honor imitate, as so many, so valiant, so prudent Prin-

ces!

Hunting. l. 6.
P. 359.

THE EPISTLE

Proverb.

27.

ces? and yet they al with one voice,
 counfel and request you, to follow in
 this so importāt a matter, not so much
 them selues, as the councel of the
 wisest King that euer was, yea of God
 himselfe in these words. *Thine owne
 friend and thy fathers friend see thou for-
 sake not*, especiallie such a one, as hath
 euer bene not only your owne friend,
 and particularly your B. mothers
 friend, but of al your Christian fore-
 fathers. VWho as they haue leste vnto
 your grace their Crowne and king-
 dome; so haue they also bequeathed
 their faith religion & friendship with
 the Sea Apostolick, as no smal portion
 and stay of their inheritance. VVe e-
 stieme your publique acknowledging
 of Rome to be the Mother Church,
 and your selfe to be behoulding to P.
Clement 8. for his temporal cariage and
kinde offices, as sparks of a greater fyre
 of loue inkindled in your Princely
 hart towards that Sea, which we be-
 seech almighty God so to increase,
 as it may one day burst forth to your
 owne

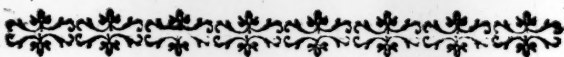
TO THE KING.

owne good, and the vniuersal ioy of
Christendome. Our Lord Iesus long
preferue your Maiestie with al grace,
health, and prosperity

*Your Maiesties ductifull Subiect
and daily Oratour.*

S. R.





THE EPISTLE
TO THE CHRISTIAN
READER.



AS no water (Christian Reader) waxeth so cold, as that which hath bene once hot: no enemies become so cruel to a common wealth, as Rebels who haue bene once subiect: So none are so eager aduersaries to Gods Church as Apostataes, who heue once bene her members, and children. Amongst Heretikes none more earnest against the Apostles then the first Apostata Simon Magus, who dared to encounter hand to hand with the principal Apostle S. Peter, and labored to seduce by his magik, whom he by myracles had conuerted. Amongst the Tyrants, and persecutors none more cruel then Julian the Apostata, who by blood endeouored to wash away his Christendom, and both by sword, & pen laboured al he could, not only to extinguish the religion, but also the very name, and memory of Christians. Amongst Philosophers none more vehement then Porphiry the Apostata, who writ fifteen books against Christian religion, and for his

S. Maximus
serm. de A-
post.

S. Hieron.
de Scriptor.
in Petro.

Baron. An-
nal. An. 68.

Nazianz. o-
rat. 1. in Ju-
lian.

Theodoret.
lib. 3. c. 21.

Porphirius
& Julian. ra-
bidi in Chri-
stum canes.
Hieron.

TO THE READER.

his singuler hatred therof was syrnamed *ton Christianon polemios* the Christians aduersary. And in these our miserable daies none haue bene so spiteful, so malicious, so vehement against Catholiques ether in persecuting, speaking, or writing, as they who haue bene once Catholiques. And in England now none sheweth him selfe, so forward, or so vehement against Catholiques as the Apostata Bel, daring, challenging and adiuring al Papists iointly, and seuerally to the combat with him, being desirons as it seemeth of the tytle of *ton catholicon polemios*. The Catholiques aduersary.

These Apostataes be like to him, who being deliuered of one diuel, the house *Luc. II. 25. 26.* clenched with beesoms and trimmed vp, was afterward possessed with seauen diuels *See 3. Ireny lib. I. c. 13.* worse then the former, and his end made worse then his beginning. For such is the estate of this miserable caitiue Bel, who being once deliuered from the diuel of Heresy, clenched with the beesom of confession, and Penance, and trimmed with patient sufferance for the Catholique faith, falling afterward to idlenes, and dissolute life, wherof him self since hath boasted, is possessed again of his old diuel of Heresy accompanied with seuen other wicked sprits of blasphemy, railing, pride, slaun-
dering,

THE EPISTLE

149

S. Hieron. e-
pist. ad Da-
masc. de ex-
positione
fidei.

Quod ratio-
nem non
habere dici
non debuit.
S. Eugenius
apud Visto-
rem de per-
secut. van-
dal. l. 2.

dering, lying, dissembling, and abusing of
Gods and holy Fathers words, and his end
becomme far worse then his beginning
was. His spirit of blasphemy he descryeth
in many places as p. 149. where he saith that
*God hath giuen vs those commandments which
we can not possibly keep.* This the holy Father
S. Hierom both calleth, and accurseth as
blasphemy in these words. *Ue curse their
blasphemy who say that God hath commanded to
man any impossible thing.* And no maruel. For
what reason can ther be in God to com-
mand a thing which he knoweth can not
be done? what fault in vs not to do that
which can not be done? what iustice in
him to punish, and that with eternal death,
the not performance of that which can
not be performed? If neuer there was man
so void of reason as would commad a thing,
which he knew could not be done, neuer
Tyrant so cruel as wold punish with tem-
poral death the vnperformance of impossi-
ble matters, shal we think it no blasphemy
to God, to attribute that to him which we
can not imagin that any man who hath
any spark of reason, or humanity wold at-
tempt? Hauing thus blasphemed against
God no meruail if he blaspheme against his
Church of late daies saying. p. 134. that she
is no sufficient witnes of his truth, & p. 41.
against

134

41

TO THE READER.

against our iustification calling it *supposed*
holy wherby he giueth vs to vnderstand that
 as he is fallen from God and his Church,
 and lost holy iustification, so he is an enemy
 to them al.

His railing spirit he could so il maister, as
 in the very first period of his epistle to the *Epistle to*
 King, without respect of his Maiestie he *the King.*
 must needs cal vs *the cursed brood of traiterous*

Iesuits, and streight after speaking *ex abund-*
dantia cordis, and reuiling especially against
 the Iesuits, who haue bene his maisters, he
 auoucheth them to be *traiterous, seditious,*
brutish, barbarous, cruel, villanous, most bloody,
treacherous, proud, cruel, tyrants, firebrands of al
sedition, theues, murderers, right Macheuels,
coosiners, malicious, and dependers vpon the diuel.

And of this Rhetorik I expect good store
 for my part, but the more the merrier, such
 reprochful terms in this quatrel shal be to
 me *super millia auri, & argenti*. His pride is
 more notorious then I need shew it. For
 if it were pride in *Golias* though a Gyant to
 challenge any of Gods hoste, what is it in
 this puny, not only to challenge, but to ad-
 iure al Papists seuerally and iointly, being
 him selfe not worthy to cary the books
 after many of them, as shal appeare by his
 manifold ignorance, not only in deuinity, *see the In-*
 but also euen in Latin, principles of Logik, *dex.*

THE EPISTLE

Histories, and Preaching, as shal be made manifest in this answer.

pag: 17.

Bels ingratitude.

p. 16. 40.

106.

p. 22.

p. 1.

p. 16.

p. 130.

His slaunders reach euen from the highest to the lowest, Kings and Emperours he slaundereth with no les matter then opening the window to al Antichristian tyranny. Popes (who long tyme mantained him at school) with challenging powre equal to God, with dispensing with one to marry his ful sister, with burning the Scripture, and the like. And Papists he slaundereth with killing Christ a thousand tymes a day, with affirming that the Pope can depose Kings and Emperors, and translate their Empires and regalities at his good wil and pleasure, with attributing to the Pope powre equal to God, thinking the breach of Lent to be a greater sin then adultery perjury, or murder. His other three spirits, of lying, dissembling, and abusing Gods word euery where shew them selues in his books, and now and then are noted in my answer.

No maruel therefore if one possessed of so many, and so wicked spirits be so forward, so spiteful, so malicious, against Catholiques, as to challenge, & adiure them al ioinly or seuerally to the combat with him. Oh that it would please his Maiestie to admit this combat, that Bel, & I (the weakest
of many

TO THE READER.

of many thousands of Gods soldiers) might try the truth, not by writing, which blusheth not (as Tully said) but face to face as the Bishop of Eureux, and Plessy did before the French King. I doubt not but if there were any blood in Bels body, or any shame of men in his minde, I shold make it appeare in his face. But whiles this combat must be fought a far of, only by paper shot, and writing and our writings kept from the view of the people, no meruail if Bel feare no shame of men, whiles they may see him fight, & florish, but must not behold ether defence or blowes of his aduersary.

If he be so confident in his Heresy (which he once vomited forth, and now like the dog hath lickt vp again) as he maketh shew of, why hath he not in al this tyme of his Apostasy procured lycence for publike disputation? or at lest, why neuer repaired he to the Catholique Priests in prison? Let him procure but one such safe conduct for Priests as the council of Trent graunted three or fowre to Protestants (when none of our English Ministers durst accept it) & he shal not need to challenge, oradiure, but shal be dared at his owne dore. For Priests who willingly spend their blood in testimony of the truth which they teach, wil far sooner spend their breath in defence

Self: 13. 15.
18.

THE EPISTLE

Epistle to
the King.

therof, & are ready (to make the like offer as Bel doth in a different matter) to iustify it before indifferent iudges against him, or what Protestant soeuer vpon peril of their liues, if their aduersaries wil aduenture the like peril. And vpon this condition Bel I challenge thee, and adiure thee, accept it if thou darest. What more could haue bene done to bring this so weighty a matter, wherupon dependeth the eternal saluation of so many millions of soules to tryal face to face, then hath bene done of Catholiques by speaking, by writing, by petition, by supplication? Puritans vpon one only supplication haue bene admitted to Conference, Catholiques can vpon none. And this is that which maketh Bel so bold to challeng vs to the open combat, when he knoweth we can not appeare in open shew, but vpon hazard of our liues. And I wold to God that with danger, yea with losse of life we might be lycēced publicly to try this truth so important to the eternal life of our dearest cōntrimenten. But seeing there is no hope of this, when I red Bels challenge it seemed to me not only an vnlearned thing, patcht vp of obiections gathered out of Belarmin, and learnedly answered by him, but a witles challenge of some coward, who seeing his enemy commanded vpon pain of death

B 86 Challenge

TO THE READER.

death to keep his house, callengeth him to the open field, and more like to condemne the Author of folly, and vanity; then the Catholique religion of falsity before any discreet, & iudicious Reader. Neuertheles because (as I vnderstood some monthes after the publishing of it) some vnaduised Protestants hearing Bels glorious vaunts and challeng, had conceaued great hope of this their Champion, & thought his booke vnāswerable, I took it in hand not knowing as then that any other wold vouchsafe to medle with it, & haue left to my knowledg no one point therin vnanswered, attending more to solue what he obiecteth, then to cōfirme what Catholikes mantein, though this also I haue done sufficiently (as I hope) for my intended breuity.

*Author of
the Fore-
runner of
Bels down-
fals.*

He termeth this challeng a downfal of Popery and yet in the greatest part therof impugneth no point of Popery, but ether perticuler opinions of priuat men, or (which is worse) false imputations of his owne, being so desirous of quarrelling, as he fighteth with his owne shadow. And what he impugneth he doth with so good successe, as almost in euery Article he ouerthroweth what he meant to establissh, and confirme. So that if he had giuen his booke the right name he shold haue called it the downfal of

*What Bel
impugneth.*

*With
what suc-
cesse.*

THE EPISTLE

s. Austin. Bels foolery. Of these eight Articles which he hath pickt out as most aduantageous for him self, & in which there are some things, which as S. Austin speaketh l. de vtil. cred. c. 1. to 6. may be impugned to the common peoples capacity, but not be defended by reason of their difficulty but of few. In the first he impugneth the Popes superiority ouer al Princes on earth, and his powre to depose them at his good wil, and pleasure. wherof the first is but the opinion of some few Canonists commonly reiected of al Catholiks, and disproued at large by Bellarmin, whose doctrine Bel accounteth the Popes owne doctrine, & saith it is approued by him. The second no Catholik holdeth, but it is Bels faulse slander of Catholiks. In the second omitting the question of the being of Christs body in the blessed sacrament, he impugneth the being of his quantity therein as a thinge (saith he) held of al papists as an article of their faith, which is vnttrue, as is declared in the answer. In the third he inueigheth against the Popes powre to dispense in matrimony before it be consummated, which likewise is an opinion of Canonists, & commonly refuted of Catholik deuines. In the fift omittinge true merit which is a point of faith, he impugneth condigne merit as a thinge defined by the Council of Trent which

pag: 1.

p: 19.

pag: 37.

p: 75.

TO THE READER.

7.
which it is not. In the seventh Article in
steede of Traditions containing things ne-
cessary for mans saluation, which in the
beginning of the article he proposed to im-
pugne, he impugneth an erroneous opinion *p. 131. 132.*
of Papias about Christs reigne after his iud- *133.*
gement, and an other of S. Ireney about
Christs age, one history about Zachary S.
Ihon Baptists father, & an other concerning
Constans baptisme, a probable opinion of
Popes priuate teaching the same doctrine
with S. Peter, and an other concerning our
Ladies Cōception without sin. In the eight
he oppugneth the keeping of Gods com-
mandments in such a sense as no Catholik
dreameth of. So that though he had flong
down al these matters, yet ther had bene no
downfal of Popery. Is not this fellow think
you a iolly challenger of Papists? a goodly
downfeller of Popery? Is not he one of those *I. Timoth. 1*
of whom S. Paul saith willinge to be Do-
ctors of the law, know nether what they
say, nor of what.

But if we marke the successe which this
Champion hath, whiles he yet flourisheth
by him self, before his aduersary enter the
field, and like Vergils Bul.

Aeneid.
12.

---- beates the winde withal his might

And casting sand doth flourish to the fight.

it is admirable. For, omitting particuler cō-

THE EPISTLE

traditions, almost in euery Article he flingeth down the very main point which he wold establish. As art. 1. he wold proue that the Pope hath no superiority ouer Princes, nor power to depose them: and yet affirmeth that *some Kings, and Emperors haue humbled them selues, yeelded their soueraign rights to him, and that Popes liued in duetifull obedience vnder Emperors vntil the year 603.* which he proueth by S. Gregory, and yet no les then six Popes did in that tyme excommunicate their Emperors, & S. Gregory was the first that decreed the deposition of Kings and Princes. In the second article after he had talked long against the real presence and sacrifice of the Masse he falleth to cal the *sacrificing of (Christs) flesh with Preists hands, golden words, and to say that if we wold be iudged by a doctrin of Bellarmins, (which a litle before he had said was the Popes doctrin) the controuersy about the real presence wold be at an end.* In the fourth article after he had long labored to proue inuoluntary motions of the flesh to be formal sin, and called the contrary damnable doctrin, he both affirmeth and proueth such inuoluntary motions in S. Paul to haue bene no sin, because they were against his wil. In the fift Article after he had spent many leaues to fling down condigne merit, at the last he auoucheth, that

pag. 17.

pag 2.

S. Fabian.

S. Innocent.

1.

Symmachus

S. Felix 2.

Anastafius

2.

Vigilius.

p. 26. 27.

pag. 48.

5

TO THE READER.

that if we wold be iudged by Bellarmins & others doctrin published in print, that controuersy wold be ended, & yet immediatly before he had affirmed that Bellarm. taught his doctrin of merit, (which is the very some which commonly al Catholiks hold) after mature deliberation, and graue consultation with al the best learned Iesuits in the world, and with the Pope him self. What is this but to confesse that in vain he impugneeth the Popes doctrin of merit? Such is the force of truth (saith S. Austin) that it is more forceable to wring out confession, then any rack or torment. In the sixt Article he admitteth the distinction of mortal and venial sin in a godly sense (as he saith) and yet streight after concludeth absolutly that al sins are mortal, and saith that we flatter our selfs in our cursed deformed venials. In the seuenth article after he had spent 27. leaues to sel down Traditions, called them falshoods, and vanities p. 93. and pronounced them accursed of S. Paul who receaue them: at last him self p. 134. and 135. accepteth one Tradition about the Bible whither it be Gods word or no; wherby he beateth down whatsoeuer before he had set vp against the Traditions of the Church. In the last he graunteth that Gods commandements are possible to be kept in a godly sense, and yet afterward absolutly

p. 78. 79.

Lib. cont.
Donat. post
collat. c. 24.
pag. 81.

p. 134. 135.

THE EPISTLE

p. 149.

solutly concludeth that we can not possibly keep them. Thus we see this silly fellow as he hath bene of opposit religions and professions, so playing ambedexter, now the minister now the Priest, now the Protestant now the Catholik. what aduersary need such a challenger who is so great an aduersary to him self? what successe is he like to haue of a mean aduersary, who hath this euil euent of his own brauado?

pag. 31.
Preface to
Iesuits Se-
minary
Preist es.

He promiseth to subscribe if one argument which he maketh vpon S. Austins words be answered, or if any could conuince him ether to haue alleadged any writer corruptly or to haue quoted any place guilfully, or to haue charged any other falsly. But al this is fraudulently done only to gain credit with the simple, and ignorant Reader of a sincere and inuincible challenger. For himself wel knoweth how often that argument out of S. Austin hath bene solued by Catholiks, against which solution because Bel cold not reply he wold quite dissemble it. And his allegations of Authors is too too shamful as shal appeare in the proceffe of this answer. Scripture he alleadgeth but as the Diuel did, when he brought it against our Sauieur, corrupting ether the words, or meaning. Fathers he bringeth but quite against their wil, and mea-

See S. Hilary
lib. ad Con-
stant. S. Hie-
rom cont.
lucifer. vin-
cent. lyrin.
cont. here-
ses.

TO THE READER.

meaning and no maruel for he forbeareth
 not his professed aduersaries such as in our
 daies haue written against Protestants, and
 wil make them wil they nil they turne Pro-
 testants, as he hath done, & like the spider
 suck poison out of sweet flowers. And I
 doubt nothing more, then that if he find
 this answere to strong for him to impugne,
 he wil ether proclaime me a Protestant as ^{*Dane of*}
 his breethren do Bellarmin, or procure him ^{*Recusancy.*}
 self (as his Father Iewel did) to be quit by ^{*pag. 22.*}
 proclamation, against my book. But Bel,
 if thou didst meane sincerely to repent if
 thou beest conuincd, *remember whence thou* ^{*Apoc. 13.*}
art fallen and do penance: or if thou intendest
 obstinately to fight it out, harken to S. Hie-
 rome, and *take some shame becoming a man, if* ^{*Hieron. 2-*}
thou wilt haue none belonging to a Christian, ^{*polog. cont.*}
 and deale plainly, set downe the Catholike ^{*Ruffinum.*}
 doctrin truly, alleadg Authors incorruptly,
 cite the places rightly, answer directly yea
 or no to euery thing obiected, and then in
 Gods name *verte omnes tete in facies & contra-* ^{*AEneid.*}
he quicquid, sine animo sine arte uales: and I ^{*12.*}
 dare warrant thee, it shal be answered.

But thee (my dear Countryman) seduced
 by Bel & such like, who *walking in craftines*
adulterate Gods worde, for whose sake al this ^{*2. Cor. 4-*}
 pain is taken, I beseech for Christs sake, ^{*v. 2.*}
 haue some care of thy saluation, consider
 how

THE EPISTLE

Petition exhibited in
April.
1603.

See Conference at
Hampton Court.

pag. 45. 46.
47.

how of late your Church seruice and discipline hath bene condemned by more then a thousand ministers of enormities, & abuses not agreeable to Scripture, and want of vniformity of doctrine, al your English Bibles (the very foundation of your faith) adiudged to be ill translated, and some to containe very partial, vnttrue and seditious notes, and too much sa- uoring of dangerous, and traiterous conceits, and order taken to make a new translation. Alas what certainty can you haue of that religion, which more then a thousand of your Ministers professe to haue no vniformity of doctrine, and abuses contrary to Scripture? what goodnes can there be in that faith, which is builded of an euil foundation, as by your owne iudgments your Bibles hitherto haue bene? yea what faith at al can there be in this mean tyme, whiles the old Bibles are condemned as naught, and a new not yet made? If these Ministers had once deceaued you in a mony matter, you wold beware how you trusted them again, and wil you beleeuẽ them still, they hauing by their owne confession, hitherto deceaued you both in your Church seruice, & Bible, commending the one to you as diuine seruice, and the other as Gods pure word, and now condemning them both. Open your eyes for the passion of Christ, and seeing publike

TO THE READER.

publike conference wil not be graunted,
where we might lay open vnto you the de-
ceits of your Ministers, help your selfs as
wel as you may, read with indifferency such
books as are written for this purpose, make
earnest intercession to God to see the truth,
& grace to follow it when you haue found
it, which God of his goodnes graunt. Fa-
rewel. 2. Februar : 1605.

Thy seruant in Christe

I E S V

S. R.



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Bels

OF ART AND CHAPT.

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Of the oath which Bishops vse to make vnto the Pope: Chap. 14.

ARTICLE VIII.

Of keeping Gods commandements.

The possibility of keeping Gods commandements explicated and proued out of Scripture: Chap. 1.

The possibility of keeping Gods commandements proued out of Fathers and reason: Chap. 2.

Bels arguments out of Scripture against the possibility of keeping Gods commandements answered: Chapt. 3.

Bels arguments out of Fathers against the possibility of keeping Gods commandements answered: Chapt. 4.

T H E

THE FIRST ARTICLE
OF THE POPES
SUPERIORITY.

CHAPT. I.

Bels arguments against the Popes Superiority answered, diuers his vntruthes and dissimulations therein discovered.



EL like a man in great choler and very desirous to encounter with his enimie beginneth his chalenge very abruptly & hastily, yet not forgetting his scholerschip or ministerie he geueth the onset with a syllogisme ful charged with vntruthes & dissimulations. *You Papiſtes* (saith he) tel vs that the Pope is aboue al powers and potentates on earth, that he can depose Kinges & Emperours from their royal thrones and translate their empires and regalities at his good wil and pleasure: But this doctrin is false, absurde, & nothing else but a mere fable: And consequently Romish Religion consisteth of meere falsehoods, fables & flat leasings.

3. Vntruthes.

2. dissimulations.

2. Not without cause (gentle Reader)

A

hath

hath Bel proposed these bloody questions of the Popes supremacie and deposition of Princes in his first article, and placed them in the forefront of his barrell, for he hopeth that they wil be his best bulwarke and surest defence in the combate, & that in such lyttes he shal not fight alone, but assisted with the Princes sword, wherein he dealeth with Catholiques as Puritanes (which his Maiesty prudently obserueth) doe with protestants, vho because they could not otherwise make their partes good against protestants, appeale to his supremacie. And as the old Arians did, who euermore accused the Catholiques as iniurious to the Prince, which they al learne of the Iewes, who being vnable to disprooue Christs doctrine endeuoured to bring him into the compasse of treason, and at last procured his death as enemy to Cesar. Wherefore ymitating the example of our Sauour, when the like question was propounded to seeke his blood, I answere Bel briefelie. That what is Cesars, we ought to geue to Cesar, and what is Gods, to God, and what is Gods Vicars, to Gods Vicar. Onely because Bel in his said syllogisme chargeth Catholiques most falsely, & withal dissembleth the opinion of protestantes touching the supremacie and deposition of Princes. I wil disprooue his vntruthes, and discover

Conference
at Hamp-
ton Court.
pag. 82. 83.

Ambr. epist.
32. victor lib.
1. de prester.
vandal.

Matth. 22.
7. 17.

Luc. 20. 7.
25.

discover his dissimulations; and afterward compare the opinion and practise of Protestants & Catholiques touching this matter together: whereby the indifferent Reader may, by Bels euil and corrupt dealing in the very beginning of his challenge take a taste of the rest of his proceedings. for, as Tertullian saith well, *What truth doe they defend who begin it with lyes?* Tertull. l. de
prescript.

3. I demand therefore of Bel who they are whome he challengeth, to whome he speaketh, and whome he vnderstandeth by, *You Papists*; Surely I suppose he writeth in English to none but such as vnderstand English, whome in his preface he termeth English Iesuyts, Seminary Priests, & Iesuyted Papists. Yf these (Maister Bel) be they whome ye meane, I tel you in their name, that as your proposition hath two parts, viz. the Popes Superiority ouer al Princes and of his power to depose them, so it conteineth three (to vse your owne tearme) flatte leasinges.

For though, concerning Christians, they beleue the Pope to be spirituallly superiour aboue al whatsoever accordinge to Christs words spoken to the first Pope S. Peter, Matth. 16. viz. *Thou art Peter, and vpon this rocke wil I buylde my Church,* and Io. 21. v. 17. *Feede my sheepe,* which sheepe containe and

include as wel Christian Princes and potē-
 rates as subiects and vnderlings. And, con-
 cerning infidels, they also beleue that the
 Pope ought to be spiritually aboue them,
 and they vnder him in that they be bound
 to be Christians: neuerthelesse, vntil these
 be Christened, he is not actually their supe-
 riour: vntil they be made members of
 Christs Church, he is not *de facto* their head:
 vntil they be in Christs fould, he is not
 their sheape hearde. For, as Bellarmin wri-
 teth; whose testimonie (saith Bel) is most
 sufficient in al Popishe affaires, *Christ was*
aboue as wel infidels as faithful; But to S. Peter he
committed onely his sheepe, that is the faithful.
 Wherefore S. Paul as not acknowledging
 that he had any superiority or iurisdiction
 ouer infidels said, what belongeth it to me to
iudge of them that are without? 1. Cor. 5. And
 although the Pope may preach him selfe
 or send others to preache to infidels with-
 out their licence, yet this argueth no more
 but that the commission which he hath
 from God to preach the Ghospel vnto al
 nations is independent of the infidels, and
 that they ought to be vnder his iurisdiction.
 Wherefore vntil Bel doe prooue that there
 are no powers or potērates on earth which
 are infidels, I must needs tel him that he
 vntruly auoucheth vs to say that the Pope
 is spi-

Bellarmin. lib.
 5. de Rom.
 Pont. c. 7.

Bel p. 29.
 125.

is spiritually aboue al powers and potentates on earth.

4. And much lesse did we euer tel you that the Pope hath temporal superiority ouer al Princes on earth, but teach the quite contrary with, *VValden, Bellarmin*, and others. For as two most auncient Popes, *Gelasius* 1. and *Nicolas* 1. taught vs, the Pope by his Pontifical dignity chalengeth neither royal soueraignty. nor imperial name. But what royalties he hath either in the Popedome or els where, he chalengeth by the guift of Christian Princes whereof.

Some (as your selfe confesse) haue yeelded vp their *soueraigne rights*, vnto him. And what superiority we thinke him to haue ouer Christian Princes, he should haue though he were not Lord of one foote of land, but as poore, as he that said Math.

19. v. 27. *Behould we haue forsaken al*. For his Papal superiority and authority is not temporal or of this world, nor the weaponnes of his warfare carnal, but (as S. Paul speaketh) mighty to God, vnto the distruction of munitious destroying Counsels, and al loftines extolling it selfe against the knowledge of God, and hauing in readines to reuenge al disobedience. Wherupon P. Innocent. 3. professeth that the Pope hath full power in temporal matters, only in the

VValden.
rom. 1. lib. 2.
art. 3. c. 78.
Bellarm. lib.
5. de Rom.
Pont. c. 4.
Gelas. 1. de
vincul. Ana-
thematis.
Nicol. 1. de
96. Can. cum
ad verum.

Pag. 17.

S. Mathew

S. Paul. 2.
Cor. 10.

Cap. per ve-
nerab. extra
qui filij sunt
legitimi.

Popedome, and that *Kings acknowledge no superior in temporal affaires.* And this also teach

S. Ambros.
rom. 4.

S. Ambros de Apol. Dauid c. 4. & 10 Gloss. Lyra in psalm. 50. and others. By which it appeareth how much he is abused who is made to beleue, *That the Pope present, challengeth an imperial ciuil power ouer Kings, & Emperors, or that English Papists do attribute vnto him any such power.* For neither doth Paulus 5. challenge more authoriry, then Innocent 3 did, nor English Papists attribute vnto him other authority ouer Kings then spiritual. But do with tong, and hart, and with the Popes good liking professe: *That our So- uereigne Lord King Iames hath no superior on earth in temporal matters.* If Bel reply that some Canonists haue affirmed the Pope to be temporal Lord ouer the world, let him challenge them & not like a wise man strike his next fellows the English Papists, who maintayne no such opinion.

Pag. 1.4. 17.

5. The second parte of his Proposition touching the Popes deposition of Princes at his pleasure, though he repeat it thrise is most vntrue. For no Catholiques, English or strangers, teach that the Pope can depose Princes but for iust causes, yea ordinarily (saith Bellarmin) *not for iust causes, but when it is necessary for the saving of souls.* And surely otherwise Princes shold be but his tenants at wil,

Bellarmin. lib.
5. de Rom.
Pontif. c. 6.

at wil, and he haue more power ouer them, then they haue ouer their subiects. which is far from al Catholiques imaginations, let vs see therfore how Bel proueth vs to teach this doctrine.

Bel p. 1.

6. Because (saith he) Bellarmin setteth it downe in these words, If therfore any Prince, of a sheep or a ram become a wylfe, that is to say, of a Christian be made an heretike, then the Pastor of the Church

Bellarmin. de Rom. Pont. lib. 5. c. 7.

4. vntruth.

may driue him away by excommunication, and withal command the people not to obey him, and therfore deprive him of his dominion ouer his subiects. Behold (good Reader) the forsaide vntruthes proued with an other. Because Bellarmin calleth the Pope Pastor of the Church, Bel auoucheth him to think the Pope to be aboue al Princes, & Potentates on earth; as if there were no Princes infidels, or out of the Church: and because he teacheth that the Pope may excommunicate, and depose Princes for Heresy, that he may depose them at his pleasure, as if matters of Heresy (which is one of the greatest sinns that is) were the Popes pleasure. An indifferent reader would rather haue inferred, that because the Pope is Pastor of the Church, he is not aboue any infidel, Prince, or subiect; which Bellarmin teacherh in expresse words in the same booke c. 2. & c. 4. And because he can not excommunicate,

Bellarmin.

so neither depose Princes for his pleasure, which Bellarmin euery where supposeth, yea in the same book c. 6. auoucheth. That ordinarily he can not depose Princes euen for iust causes.

Anatomy
of Popish
tyranny in
the Caueat
to the Rea-
der and lib.
2. cap. 4. §.
10. & c. 9.

1. Contra-
diction.

Epistle to
the King.

7. But let vs heare Bel disproue him self; Secular Priests (saith he) Write plainly and resolutely that the Pope hath no power to deprive Kings of their royal Scepters, and regalities, nor to giue away their Kingdomes to an other. In Which opinionio like wise the French Papists do concurre, & iump with them. Item. The Seculars, although they acknowledge the Popes power supereminent in spiritualibus yet do they disclaime from it in temporalibus when he taketh vpon him to depose Kinges from their empires and translate their Kingdomes. And least we should thinke these few Priests, who wrote so, were no Papists, Bel him self testifieth that they are the Popes deare Vassals and professe the selfe same religion with other Catholiques.

3
8. The third vnttruth contained in the proposition is that we teach the doctrine of his proposition as a pointe of our faith: wherevpon he inferreth in his conclusion, our religion and faith to be false. Because we teach no such doctrine at al and much lesse as a point of our religion or faith. And the grauest & best learned amongst Catholiques attribute to the Pope onely spiritual
supa.

superiority ouer Princes, and power to depose them in that case wherein our Sauour said Math. 18. that it were better for a man to be cast into the sea then to liue, to wit, when they so scandalize others as their deposition is necessary for the saluation of soules as I haue already shewed out at Bel-
larmin, whose testimony in this matter Bel can not refuse seing he calleth him the mouth of Papists and auoucheth his doctrine to be the Popes owne doctrine. And this doctrine good Christiā Princes account no more preiudicial or iniurious to their estates, then they do the like doctrine of S. Paul 2. Cor. 10. where he professeth him self to haue power to destroy al loftines extolling it self against the knowledge of God, & to be ready to punish al disobedience.

Bel. parag.
29

9. Wherefore, to requite Bel with a syllogisme like vnto his owne, I argue thus: you Bel tel vs that we Papists saie, the Pope is aboue al powers and potentates on earth, that he can depose Kings and Emperours, and translate their empiers at his good wil and pleasure, But this your tale is a very tale false, absurd, and nothing else but a mere fable: and consequently your late challenge consisteth of mere falsehoods fables & flat leasings. The proposition is your owne wordes, the truth of the assumption appeareth

reth by my answer to your argument. And thus much touching Bels vnttruthes vttered in his proposition and prooofe therof, now let vs come to his dissemblinge.

CHAP. II.

The opinion of protestants touching Princes Supremacie, set downe.

Luther. lib. cont. stat eccl. in prologo, & in glossa cont. decreta Celsar.

Ex Sur. An. 1531. 1539.

Pope of recusamy p. 31. 32.

Magdeburg. prafat. Centur. 7.

Caluin in c. 7. Amos.

Gilby.

Willet cōtract. 791. part. I. and 3. p. 269. 270.

LV^TH^ER an Euangelist (as he termeth him selfe, or as other accompte him, an Apostle, a prophet, a third Elias, a beginner of protestantisme, in his booke of secular power condemneth those Princes, who prescribe laws to their subiects in matter belonging to faith and the Church. Magdeburgians his first, and cheefest childeren write thus. Let not Magistrats be heads of the Church, because this Supremacy agreeth not to them. Caluin faith, they were blasphemers who attributed the supremacy, to King Henry 8. And lest we should think that only forayne Protestants are of this opinion. Antony Gilby in his admonition to England and Scotland calleth King Henry a monstrous bore for taking the supremacy, that he displaced Christ, was no better then the Romish Antichrist, made him selfe a God. And lately Willet auoucheth. That Bishops and Pastors haue a spiritual charge ouer Kings, & that Kings ought to yeeld obedience to those that haue oversight

sight of their soules. That Heathen Princes had the same power, and authority in the Church which Christian Princes haue, and yet soone after affirmeth. That heathen Princes could not be heads of the Church, that is to haue the Soue- reignty of external gouernment Againe. That the King is nether mystical nor ministerial head of the Church, that the name of head is vnproper- ly giuen to the Prince, and if any think it to great a name for any mortal man we wil not (saith he) greatly contend about it. So we see he denyeth both name, and authority of the head of the Church to Kings.

Kings not
so much as
ministerial
heads of the
Church by
villet.

2. And his Maiesty perceaued that Rea- nolds, and his fellows aymed at a Scottish Presbitry (which agreeth with a Monarch, as wel as God, and the diuel page 79.) and acknowledged his supremacy only to make their partes good with Bishops, as Knox & his fellow ministers in Scotland made his grandmother head of the Church therby to pul downe the Catholique Bishops. Yea that the whole English Clergy is in their harts of the same opiniõ, appeareth by their open profession to agree in religion with forayne Protestants, who plainly deny the supremicy of Princes: by their writing and teaching, that Christ alone can behead of the Church: by their condemning Catholi- ques for attributing such authority to man: and

Conference
p. 82 83.

Apologia
pag. 28.

Lib. 39. Artic.
an. 37.

and finally by their Synodical explication of the article of supremacy: which they expound thus. *That Princes should rule al estates and degrees committed to their charge by God whether they be Ecclesiastical, or temporal, and restrayne with the ciuil sword the stubborne, and euil doers, wherein we see no power in Ecclesiastical causes granted to Princes, but only, ouer Ecclesiastical persons. And we deny not that Princes haue any power ouer Ecclesiastical persons, yea in the very canon of the Masse, as priests pray for Papa nostro N. and Antistite nostro N. for our Pope and Byshop, so they pray for Rege nostro N. acknowledging the one to be their King as the others to be their Prelates, and consequently both to haue power ouer them. For as S. Augustin said, and it is euident, Rex à regendo dicitur, a King is so called of power to gouerne. And as ecclesiastical persons be ciuil or politique members of the common wealth. wherein they liue, so haue they the same politique or ciuil head which that commonwealth hath: for otherwise either ciuil members should haue no ciuil head at al, which were monstrous, or not be vnder the head of that body, whereof they be members, but onely vnder a ciuil head of an other body, which is impossible. Wherefore, what some say that Clergie men be*

Augustin in
Plalm. 44. &
67.

See Stapel-
son rele-
Elione Con-
trouersia 2.
q. 1. a. 1. ad
2.
Victoria re-
lectione de
potesta. ec-
clesiastica
sect. 7.

exem-

exempted from the power of Princes, is not to be vnderstood vniuersally but of their coactiue power which they haue to punishe the laity. And of late Bilson Superintendent of Winton confessed to certeine Catholiques, (if I be not misinformed) that the King is but a ceremonial head, that is either a head onely for faslhion sake, or onely in matters of ceremonies, not in al ecclesiastical causes. And albeit they subscribe to the supremacie, yet perhaps they doe that onely in respect of time, as a thousand ministers testifie, that diuerse of them did to the communion booke, some vpon protestation, some vpon exposition, some with condicion, albeit it conteyned (as they say) enormities, and abuses not agreeable to Scriprures, rather (forsooth) then the Church should be deprived of their labours, but in deede rather then they shoulde be deprived of the Churches lyuings.

*Supplicat.
to the King
in April
1603.*

3. The true difference therfore betwixt Catholiques and English Protestants (if these durst vtter their mindes as strangers doe) would not be, whether the Prince or Pope, but whether the Pope or ministers ought to be head of the Church, wherein I appeale to any indifferent mans iudgement, whether be more agreeable to Gods word,

Matth. 16.

Joan. 21.

Cyprian. lib.
de simpl.
pralat.Constant. in
edicto Con-
stant. s. Pho-
cas.Justinian. C.
de summa
Trinit. l. vi.
Valentinia-
nus epist. ad
Theodosiu.
See cap. 6.
parag. 6. 7.
Conference
p. 79. 4.
and 20.

word, that the successour of S. Peter, vpon
whome Christ built his church and com-
mitted his sheepe vnto, should be head of
the Church, or they who are successours to
none but beginners of them selues, who (as
S. Ciprian writeth) no man creating them
Bishopes, made them selues Bishopes. And
wether be more secure to Princes that he
should be accounted head of Gods Church
whom the whole Christian world hath
euer acknowledged for such, and vnder
whome the mightiest Monarches haue and
doe liue as securely as any Protestant Prince
whatsoever; or they, who if they were per-
mitted would erect such a Presbitrie, as agre-
eth With a Monarchy no better then the diuel With
God, who haue kept Kings without state and ho-
nor &c. and of Whom some bearded boies haue bra-
ued Kings to their faces, and excommunicated
them when they came within ther parish.

CHAP. III.

*The opinion of Protestants touching
deposition of Princes.*

Germany.

Luther.

See Surinus

An. 1525.

Prodromus

Staphil. p.

75.

LIKWISE touching the deposition
of Princes, Luther as Sleidan testifieth
wrote to Princes: That subjects neither cold, nor
would, nor ought any longer, to suffer ther gouer-
ment. And benign asked his opinion touching
the

the league of Protestants against their Emperor Charles 5. answered. Because at this time so doubtful, & perilous, many things may happen, that not only right it selfe, but necessity of conscience may reach vs Weapons. We may make league for defence, Whether the Emperor him selfe, or any other make War. And a little before his death said; VVho takes not armes whils he may, vseth not things giuen him by God. And the Protestant Princes in their rebellion against the Emperor, set forth Proclamation wherein they write; Because the Emperor endeauoreth to destroy religion & liberty, he giueth vs cause to assaile him with good conscience And againe We renounce (ô Emperor) the faith and duty vyherwith vve are bound vnto thee. This did German Protestants.

Sleidon l. 2.
Sur. An. 1535.

Sur. An. 1546.

Sleidon l. 12.

lib. 17.

2. In Swiserland Zwinglius teacheth vs. That when the King shall deale perfidiously and beside the rule of Christ, he may in Gods name be deposed. Againe VVhiles naughty Kings are not deposed the vvhole people is punished of God. And as for the Protestants of Sweueland their opinion is manifest by their excluding the Catholique King of Poland from succeeding his late father: And the Holandish Protestants wholly, or cheefly defend their long rebellion against their Prince by color of religion.

svviser-
land.
Zvvingl. 101
i. art. 42.

svveneländ

Mercur. Gal-
lobelg. An.
1603.

Holland.

3. In France Caluin their Arch-maister teacheth that who reigneth not to serue Gods glory,

France.
Caluin. in-
pist. ante lib.
institut.

In cap. 6. Daniel.

Beza in Praefat. Bibl. 1564. Pantaleon.

Responsum trium ordinum Burgundiae 1563.

Michael Fabricius ep. de Beza fal. 62.

Goodly Canons of Ministers.

Protestants forvorne to rebel & depose Princes.

glory, ruleth not but playeth the theefe. And in an oher place. Earthly Princes depose themselves whyls they rise against God, yea are unworthy to be accounted men. And his scholer Beza accounteth them Martyrs who dyed in batel against their King for religion, and at Cabylon in France 20. Ministers in a Synod decreed to destroy the Church, Nobility, & Magistrats. And againe at Berna 1572. set forth Canons of this matter and decreed Can. 3. That in every City al swore that they & their posterity shal obserue firme and inuiolated the points following. Can. 40. Until it shal please God in whose hands are the harts of Kings to change the hart of the French tyrant, and restore the state of the Kingdome to better order, & raise vp some neighbor Prince, whom we may know by his vertue & notable marks to be the deliuerer of this miserable people, in the meane tyme every Citty shal choose a maior to gouerne them as wel in warre as peace Can. 40. Let al the Captains & leaders haue this axiome, as an vndoubted and most certain Oracle, neuer to trust to them (the King and his) who so often, and so notoriously haue broken their promise, the publike peace and quietnes. Nor euer let them lay downe weapons, as long as they shal see them persecute the doctrine of saluation, and the disciples of the same. Item But if the euil be incurable, if Gods wilke to roote them (natural Princes) out, then if it please God

God to raise some Christian Prince to take reuenge of their sinnes, and deliuer his people, let them subiect them selues to that Prince, as to an other Cyrus sent to them from God. In the meane space let them gouerne them selues by these rules which we haue prescribed vnto them as laws. Behould the verdit of French ministers assembled in Councel. O if such rules had bene made in Seminaries, what traitors and rebels had the authors bene? What exclamations would Bel and his fellow ministers haue made against them?

4. In Scotland Knox vttereth his, and his fellow ministers mind herein, in his appellation to the nobility & people of Scotland. *That I may say bouldly, the nobility, gouerners, iudges, and people of England ought not only to resist, and withstand. Mary le^elabel, whom they cal their Queene, but also put to death her, her Priests, and al others that ayded her, as soone as openly they began to suppress Christes Gospel.* And he setteth downe titles of books which he would after publish, whereof the third is this. *If the people haue rashly preferred one manifestly wicked, or ignorantly chosen, such a one, who afterward sheweth him selfe vnworthy of gouernment ouer Christian people (for such are al Idolaters and cruel persecutors) the same people may most iustly depose, and punish him.*

Scotland.

Knox. p: 36.

Protestants
bond to kil
Princes by
Knox.

p: 78.

5. Finally in England if we had asked

England.

B

our

Goodman c.
9 p. 118.

See Couel of
Church go-
uernment.
cap. 4 p. 35.
howv this
doctrin
was Caluins
& the lear-
ners lest Pro-
testants of
that tyme.
c. 13. p. 180.
181. 184.

Princes
must behā-
ged accor-
ding to
Goodman.

our ministers of what minde they were,
while the Septer and sword was in Catho-
lique hands. Goodman in his booke intituled
how we ought to obey superior Magi-
strats, telleth vs: But if they (Prince & Ma-
gistrats do boldly transgresse Gods lawes, and
command the same to others, then haue they lost
that honor, and obedience which otherwise sub-
iects were bound to giue them, nor are hereafter
to be accounted Magistrats, but to be punished as
prinat men. But who must punish them? he
answereth the common people. If the Prince
and al Magistrats do resist Gods law, you people
haue expresse testimony of Gods vvord for your
part, and God him selfe wilbe your Captaine, &
leader, vvho commandeth not only Peers, and Ma-
gistrats to take euery euil from them selues, vbi-
ther idolatry, blasphemy or open iniury, but re-
quireth this of the vhole multitude to vvhome the
svvord of iustice is in part committed. VVherfore
if al Magistrats together vvil despise iustice and
Gods lawes, it is your part (o comon people) to
defend and conserue them vvith as much violence
and strife as you can against Magistrats, and al
others. For this God requireth of you. Exod: 17.
this burden lieth vpon the vvhole people to punish
euery idolater vvhatsoeuer none is excepted, vvhi-
ther King, Queene, or Emperor. And a litle after
That fact is recounted number 25, it is a perpe-
tual example for al eternity, and a certayne and
sure

sure denouncement to the people that in like reuolt from the vvorship of God, they do carry to the gallous, and hang their gouernors, vyho lead them from God.

6. And in particular touching Wyats rebellion he saith. None but Papiſts can accuse *L. 14 p. 203.*
VVyat of treason, or disobediẽce, it vvas the duty of *Protestants*
VVyat & al others that amongst you professe Cbrists *duty to re-*
Gospel, to take in hand that vvarre, and they vvere *bel accor-*
true traytors, vyho ether kept not promise to him, or *ding to*
ayded not his part. O most noble VVyat thou novv *Goodman.*
liuest vyith God, and these noble men vyho dyed
vyith thee in that cause. Yea noble men and Coun- *Traiters*
sellors did not you condemne your selues as manifest *vyho do*
and base minded traytors not only to VVyat, but *not rebel*
euẽ to God him selfe? O Gospellers is this the loue *according*
of Gods vvord you pretend, haue you so learned the *to Good-*
Gospel? *man.*

7. And albeit ministers hauing now gotten the Prince on their side, do in words cõdemne Goodman, yet that their minde abhorreth not from this opinion, may appeare by the partial, vertue and seditious notes, & to much fauoringe of dangerous, and trayterous conceits as of allowving disobedience to Kings, and taxing Asa for deposing his mother, and not killing *Conference*
her which his Majesty obserued in their English Bybles, And thus I hope the Reader seeth that Bel had litle cause to charge Papiſts alone with deposition of Princes, but *p. 47.*

much better wil he see it, if we compare
Papists and Protestants opinions herein to-
gether.

1.
*Knox Good
man. sup:*

2.

*Lateran : 3.
c. 5. de Hæret:
Knox sup:*

3.

*Goodman.
sup:*

4.

*Note this in
differency
of Catho-
liques and
partiality
of Protest-
ants.*

8. Catholiques say, Kings may be depo-
sed, Protestants say, they may be deposed
and hanged: Catholiques say, it should be
done after due tyme, and admonition giuen,
& the Lateran Council prescribeth a years
respit: Protestants say, so soone as they be-
gin to suppress Christs Gospel: Catholiques
say, it must be done by the Pope the Kings
spiritual Pastor and Father: who as a Father
louingly, and as a Prince aduisedly, and as a
stranger dispassionately, wil proceed in so
weighty a matter; Protestants say, it may
be done by comon people the Kings owne
subiects, who as common people rashly and
headely, and as subiects insolently and pas-
sionately, are like to behaue them selues in
controuling and correcting their Prince, as
the lamentable examples herefter touched
can testify. Besides what Catholiques say of
Kings, the same they say of the Pope, that
he may as wel be deposed for heresy, or in-
fidelity, as Princes; and what they say vnder
an heretical Prince. they defend vnder a Ca-
tholique. Whereas Protestants change their
tune according as the Prince fauoreth or
disfauoreth their religion. Now let vs see
the practise of Protestants.

The

CHAP. III.

*The practise of Protestants touching
deposition of Princes*

CONFORMABLE to their doctrine,
haue bene the practises of Protestants.

For in Germany vnder pretence of religion, *Germany.*

first the common people being Protestants
rose against the nobles, in which insurre-
ction there were an hundred thousand of
the common people slayne, many castles
and towares spoyled, and burnt. And soone
after the nobles rose against their Emperor,
gathered an army of eighty thousand foote,
ten thousand horse, and 130. feeld peces.

Sleidon. l.

4. 17. 19. Sur:

An: 1522.

1525.

Sur: An:

1530. 1534.

Apud Sleid.

Et Sur: 1526.

And George Duke of Saxony wrote to Lu-
ther, that there was neuer more rebellions
against Magistrats then through his Gospel:
And Erasmus a holy Confessor in Foxes
calender, giueth this testimony of them.

Erasmus l. 3.

de lib: ar-

bit:

*Many disciples of Luther are so vnapt to publike
quiet, as the Turk is said to detest the name of
Luthereans for sedition: Testimonium hoc ve-
rum est?*

2. In Swiserland Zwinglius together
with Protestantisme sowed sedition, and
brought his country to three pircht battels
in one moneth, and was him selfe slayne in
one of them. In Denmark Protestantisme

Swiser-

land.

Sur: An:

1531.

Denmark.

Staphil. 2.
pol. art. 3.

Sur. An. 1532.

Svevland.

Mercur. Gal.
lobelg. An.
1603.

Holland.

France.

Genebrard.
chron.

Sur. An. 1563.
Furores Gal-
lici.

Michael Fa-
britius in e-
pist. de Be-
za.

4.

Sur. An. 1560.

was no sooner settled, then the Commons rose against the nobles & the nobles against their King, whom they deposed, and after long banishment cast into prison, whereas it is reported they poyshed him. In Sweu-land the Protestants haue lately excludel their natural, lawful, and crowned Prince, the present King of Pole-land, and chosen his vncl. In Flanders, they elected Francis Duke of Alanson for their Prince, and haue depriued two of their lawful Princes, from a great part of the Low countries, & made warre against them almost 40. yeares.

3. In France Protestants haue rebelled against three of their natural and anoynted Kings, Francis 2; Charles. 9. Henry 3. they tooke by treason, or force, many of their cheefest cities, Roane, Orleans, Lyons and others, made league with the enimies of France, and giuen townes into their hands, they haue leuied great armies of subiects, brought in great bands of Strangers, and fought foure mayne battels against their King, they deposed their King and chose an other, and coyned money in his name with title of the first Christian King of France, They opened the tombs of two of their Kings & burnt their bones. They conspired to murder the King & two Queenes, his wife and his mother, with his brethren & nobility, and

and had executed their designments, if they had not bene preuented by their massacre. They slew the King of Nauar, Father to the French King now regnant. And their horrible outrages in al kinde of dishonesties cruelties, and Sacrileges are ynspcakable.

Fabritius
sup. fol. 61.
66.

4. In Scotland the Protestants first took arme against the Queene dawager, Grand mother to his Majesty, then regent of Scotland, and by their rebellions, and tumults hastened her death, which his Majesty greatly lamented in the conference. Likewise after inſur indignities, and perils they driue Queene Mary of blessed memory his Majesties Mother, their natural and lawful Prince out of her kingdome, and country, forced her to surrender her crowne and Scepter to a bastard, murdered her husband his Maiesties Father, and therof infamed her wrongfully (as was proued at her iudgment in England) had murdered both her selfe and his Maiestie then in her womb, if a charged pistole put to her womb would haue giuen fyre. And at last by Protestants she was put to death against law of nations, And his Maiesty cōfesseth of him selfe that in Scotland he was a King without state, without honor, without order, where beardless boyes would braue him to his face, and kept for the most part as a yvard. And in what present danger

Scotland.

Sur. An. 1560.

Conference
p. 81.

Confer. p. 4.
and 20.

Basilicon
doron.

Q. Elizab.
wroords &
confidence
of Catho-
liks.

His Maie-
ties speech
to the Par-
lament 19
Mart.
1603.
England.

he was of being murdered by the Protestant Earle Gowry and his brethren, no man is ignorant. And otherwhere graciously acknowledge, *That he found none more faithfull to him selfe, then such as had bene faithfull to his mother (who were Papists) and them he found faithles to him selfe, vvhich had bene such to his mother:* and an honorable person yet liuing, and worthy of credit, and hard it, can testify that Queene Eelizabeth did oftentimes say to my Lord Mountague a famous Catholique of worthy memory. That if she el into danger, she would sooner put her life into his hands, and others of his profession, then of any other subiect she had. And if Queene Elizabeth (though she were far more seuer towards her Catholique subiects then al Protestant Princes together haue hitherto bene towards theirs) did neuertheles put more affiance and trust in them, euen after she had bene deposed of the Pope, then in any Protestant, what assurance may that Prince haue of the loyalty and fidelity of Catholiques, who hath vsed great lenity towards them, and nether is, nor like to be deposed of the Pope.

5. Finally in England Protestants rebelled twise, & that in one yeare against their Queene Mary; once vnder the conduct of the Dukes of Northumberland, & Suffolk,
erect.

erecting a false Queene, & so excluding as much as lay in them, the Succession of his Maiesty. And againe vnder Wyat, and at both times she was defended by Catholiks. The things I rather touch then relate, because they are fresh in memory of many, or to be found in many histories.

6. Now let vs compare the practise of Protestants touching the deposition of Princes, with the practise of the Pope, since the tyme that Protestants began. They haue within this 70. yeares partly deposed partly attempted, as far as lay in thir power, one Emperor, three French Kings, two Kings of Spaine, one of Denmarke, one of Pole-land, one Queene of England, and one of Scotland. They haue slayne one King of Nauar, one of Denmarke, one Queene of Scotland, one Queenes husband, and burnt the bodies of two other Kings, & attempted to murder one French King, two French Queenes, & one King of Scotland. Whereas the Popes neuer slew any Prince at al, but haue saued the liues, & kingdomes of many, & since Protestants began, haue deposed one onely King Henry 8. and one Queene Elizabeth and spared both King Edward, the 6. & many Kings of Dēmark, & Sweuland, besids a great number of German Princes. And his Maiestie is so far from danger of being

*Protestants
and Catho-
liques pra-
ctise com-
pared.*
1 Carolus 5.
2 Francis 2.
3 Carolus
9.
4 Henricus
3.
5 Philippus
2.
6 Philippus
3.
7 Christier-
nus.
8 Sigis-
mundus.
9 Maria
Ang.
10 Maria
Scot.

See D. Giffords commission and Mons. Beathunes letters.

Proclamation 22. February. anno 1.

Note this.

ob.

being depōsed by him, as he hath already censured at those that moleste, or disturbe his maiesty; and his maiesty, gratefully acknowledgeth him selie beholden to the Pope for his temporal cariage, and diuers kind offices towards him, even then when ther was lesse cause of such kindnes, then now is. Yea which is a point worthy of consideration. Neuer did any Pope depose any King, or Prince merely for not professing the Catholique religion, if he had not before embraced it; If any object, that the Pope hath beside King Henry, and Queene Elizabeth depōsed the present French King, I answer that it was before he had the Crowne of France, and was onely *titulo tenus* King of Nauar; besides that the Pope vpon his amendment hath both restored him to his dignity, and shewed him many great, and extraordinary foudors. And thus much of Bels dissembling the opinion, and practise of Protestants, touching the Supremacy or depōsition of Princes. Now let vs come to his proofs of his Assumption.

CHAP. V.

Bells proofes of his Assumption answered.

BELLS proofes of his Assumption I might let passe, as nothing pertainning
TO VS,

to vs, seeing we teach no such doctrine as he therein affirmeth to be false : Neuertheles because the Reader may iudge, whither he be a more fond disputor or false reportor, I wil set them downe and answer them severally. His first prooffe is out of *their famous* (saith he) *Pope Gregory the great* lib: 2. epist. 61. where writing to the Emperor Mauritius, he calleth him. *Soueraigne Lord, and professeth him selfe subiect to his command, and to owe him obedience.* Whereupon Bel inferreth that for 600. years after Christ, Popes liued vnder Emperors in al dutifull obedience, that is (as he vnderstandeth) in al causes Ecclesiastical and ciuil.

Bel p. 2.

2. Marke (good Reader) how many and how grosse errors he committerh in this one silly prooffe. First he sheweth smal skill in chusing Authors for his purpose, because none make more against him in this matter then S. Gregory. For he is the first P. whome we find to haue made a flat decree touching the deposition of Princes in these words. If any King, Prelat, Iudge, or secular person of what degree or highnes soener (do violate the priuileges of S. Medards monastery) let him be deposed. And vpon the 4. al: 5. psalme he writeth that no reason alloweth him to be King who alienateth men from Christ and enthralleth his Church : and sharply

1.

lib. 12. epist.
vlt. lib. 11. e-
pist. 10.

sharply inueigheth against the Emp: for
vsurping right of earthly power ouer the
Church of Rome, which he calleth the
head of al Churches and Lady of Nations,
 and telleth him that it were better for him
 to acknowledge her his Lady, and submit
 him selfe to her according to the example
 of godly Princes.

Answer.

3. And as for the place which Bel citeth
 he speaketh not there of the subiection,
 duty, or obediēce of a subiect to his Prince,
but of a seruant to his Maister (as he had
bene to Mauritius whiles they were both
priuāt men) which him selfe plainly pro-
fesseth in the beginning of his letter in
these words. In this suggestion I speake not as
Bishop, nor as subiect, by reason of the common
Wealth, but by priuat right of my owne, because you
haue bene my Lord since that time when as yet you
were not Lord of al. And therfore by the for-
 sayd words he meaneth no otherwise, then
 a louing seruant doth, when vpon curtesie
 to his old Maister though he haue left him,
 yet he stil calleth him Maister, and offereth
 him selfe and his seruice at his command.
 His second error was, in inferring vpon the
 bare words of one P. speaking of him selfe
 alone, not onely his dutiful obedience, but
 also of al his Predecessors for 600. years to-
 gether. He would espie his error, if I should
 infer

infer the same of al. S. Greg: his successors for 600. years after him. And though euery English Priest do cal his Maiefty Soueraigne Lord, professe them selues subiect to his commande, and to owe him obedience, as far as Bel can shew that euer S. Gregory did to the Emp: yet wil he not suffer me to infer that they liue in al dutiful obedience to their Prince, but wil condemne them al of high treason. For with him (as of old with Donatists) *Quod volumus sanctum est.*

4. His 3. error is, in granting that Popes for 600. years after Christ, liued in al dutiful obedience to Emperors, wherein he quite ouerthroweth what he ment to proue in this Article. For if that be true, he can not thinke that to excommunicate or depose Princes vpon great causes, is against the duty of Popes. Because (to omit S. Ambrose his excōmunicating of the Emperors Theodosius & Maximus, & S. Babilas his excōmunicating an other Emp: whom he droue (saith S. Chrysost) out of the Church as if he had bene a base slave & of no account) no fewer then fise or six Popes haue excōmunicated their Emperors in that time. As S. Fabian excōmunicated Phillip the first Christian Emperor S. Innocent 1. the Emperours Arcadius and Eudoxia, P. Symachus & P. Anastasius, and (as some say) P. Gelasius excommuni-
cated

Contradict.
Gelas. epist.
ad Anastas.
Theodoret.
lib. 5. cap. 18.
Sozom. l. 7.
c. 24. Paulin.
in vit. Ambros.
Lib. cont.
Gentil.
Euseb. lib. 6.
c. 26. Niceph.
lib. 13. c. 39.
Gelas. d. 96.
con. Duo
sunt. Georg.
Patriarcha
in vit. Chrysost.
Symach. ep.
ad Anastas.
Stapleto. de
Eccl. Rom.
Platina in
Gelasio.

3

1

1

2

3

Baron. An.
84.
Contradict.

cated the Emperor Anastasius, and P. Vigil the Empresse Theodora. And S. Gregory him selfe proceeded further (as you heard) euen to depose Princes. Moreouer Bel writeth p: 8. that Barbarians possessed al Italy from the yeare 471. vntil Charles the great 801. How then saith he here that Popes liued vnder Emperors vntil 603.

83

5. His fourth error is in cōfessing S. Gregory the great to be ours, that is, a Papist, wherupon follow many things to his vtter confusion: First that the old Rom, religion (for I hope what is aboue a 1000. yeares old is old) which him selfe p: 83. confesseth to be *Catholique, sound, & pure*, is Papistical. 2. That the first Christian religion which our English Anceitours (hauing bene euer before bondslaves (saith S. Bedal. 2. c. 1. of Idols) receaued from S. Gregory by his legat S. Austin, was Papistical. 3. That al Christendome was in S. Gregories time, Papistical, because it communicated with him in faith and religion as is euident by his Epistles written to al partes of Christendome. Thus we see this mans smal wit in prouing his vntruthes: Now let vs see his good wil.

Bel pag. 3.
S. Ignat. ep.
ad Mariam
Cassab.

6. Very loth he is to graunt the Pope the name of Pope, which Saints, Councils, Princes, Catholiques, & Schismatiks haue euer

euier giuen him. *Bishops of Rome* (saith he) *now called Popes*. And when not Syr? did not S. Ignatius who liued in the Apostles tyme cal S. Anacletus Pope? did not also S. Iustin euen as the Magdeburgians confesse? did not S. Austin, S. Hierome, S. Ambrose, Vincent: Lirin: & others aboue a thousand yeares a goe? did not the Councel of Calcedon, of Carthage, of Mileui of Epirus? do not the Gretians cal the Bishop of Rome Pope. Was he not alwaies called Pope as wel in England as in al Christendome els vntil the 26. yeare of Henry 8. when hauinge renoulted from the Popes obedience, he commanded this name to be razed out of al writings calendaries, & Holy Doctors whatsoever.

7. And a maruailous thing it is to consider the contradictory spirit of Protestants. They wil cal vs nothing but Papists (as Ariens called Catholique Romans) and our religion Popish, which are bynames inuented of them selues, and deriued from the name of Pope; and yet wil they not cal him Pope, which hath bene his name euier since the Apostles time. And thus much touching Bels prooffe of his Assumption out of S. Gregory.

8. Next he alleadgeth S. Ambrose saying David being King was subiect to no human law.

But

S. Iustin. ep. ad Zenam & seren.
S. Aug. epist. 92. 97. 261.
S. Hiero. ep. ad Damas. Amb. ep. 81.
Vincet. cont. haeres. liberatus in breuiar. cap. 22.
Concil. Calcedon. af. 16.
Carthag. & Mileuil. apud August. ep. 90. & 92.
Epirot. ep. ad Hermis. Constantin. in edicto.
Galli Placidii epist. ad Pulcheriam Choniaras.
Vide epist. trium Concil. Africon. ad Damas. to. 1. Camil.
Protestants cal vs Papists of the Pope & yet wil not cal him Pope.
Victor de persecut. v. d. lib. 1.
Bel p. 3.
Gregor. Turon. de glor. mart. cap. 25. 30. & 79.

Bonus im-
petator in-
tra non su-
pra ecclesiā
est. Ambr.
epist. 32.
Theodoret.
lib. 5. cap. 18.
Sozomen. l.
7. c. 24.
Paulin. in vi-
ta Ambros.
Ruffin. lib. 1.
c. 2.
Theodoret.
lib. 4. cap. 5.

But (besids that the word (*human*) is not in that place) S. Ambrose freeth Kings onely from penalty of ciuill or temporal lawes. For how subiect he thought them to be to Ecclesiastical lawes, appeareth by his excommunicating the Emperors Thodosius, and Maximus; beside that Constantin and Valentinian professed them selues to be vnder Bishops. And doubtles the human lawes enacted by the Apostles Act: 15. v. 18 and 1. Cor: 7. v. 12. exempted no more Princes then priuat persons; S. Hierome, Bel affirmeth to teach the same that S. Ambrose: but neither alledgeth his wordes, nor quoteth ether booke, or chapter, perhaps because he made lesse shew for him.

Bel p. 3.
Euthym. in
Psalm. 50.
Glosa or-
din. & lyra
in Psalm. 50.
S. Thom. 2.
2. q. 12. art. 2.

9. Euthimius he citeth because he writeth. *That David as a King had God onely iudge ouer his sinnes.* But he meaneth of a temporal iudge as doe also the Glosse, and lira cited by him. And though S. Thomas proue of set purpose. That the Pope may depose Princes, yet is not Bel ashamed to cite him because he saith 1. 2. q. 96. art. 5. *That a King is not subiect to compulsion of his owne layvs.* As if therfore he were subiect to no law. Hereafter the Reader neede not maruail to see Bel citing Scriptures, and Fathers for his purpose, seing he abstayneth not from his professed aduersaries. For with him al is fish that

comes to net, and as litle make the one for him, as the other. Lastly he citeth Hugo Card: writing. *That God alone is aboue al Kings.* But this is ment in temporalibus as before we cited out of Innocent. 3.

Hugo Card.
in psal. 50.
cap. 1.

10. After these proofs of his Assump-
tion Bel hudleth vp six vntruthes togeather
saying. *The good Kings Iosue, David, Salomon,*
Iosaphat, Ezechias, and Iosias knew right wel they
had authority aboue al Priests: and therefore tooke
vp on them not onely to command & control them;
but also to depose euen the high Priests them selues.
For prooffe of these vntruthes he referreth
vs to his Golden Balance, and I refer him
for confutation of them, to Doct^r Staple-
tons Conterblast against Horns vaine blast,
& his Relection con: 2. q: 5: ar. 1. Onely I say
that Iosue was no King, nor the Scripture
affordeth any colour of saying that any high
Priest was deposed by any of the said Kings,
except Abiathar by Solomō 3. reg: c. 2: v. 35.
et. 27. And yet (as it is gathered out of the
4. chapter where he is accounted Priest in
Salomons raigne) Salomon deposed him
not, but onely for a time confyned him to
his howse for his conspiracy with Adonias,
and so debarred him from executing his
Priestly function. And though he had depo-
sed him he had not done it as King, but
as Prophet fulfilling as the Scripture testi-

Bel p. 4. 5.

vntruthes
5. 6. 7. 8. 9.
10.

3. Reg. 4.
7. 4.

3. Reg. 2. v.
27.

fyeth the Prophety against the howse of Hely, from whence Abiathar descended. And this is al which Bel obiectioneth against the Popes superiority ouer Princes Now let vs see how he answereth one obiection of Catholique in answers wherof he spendeth the rest of this article.

CHAP. VI.

Bels answer to an argument of Catholiques for the Popes authority, confuted.

Bel p. 5.

BE L for better satisfaction (as he saith) of the vulgar sorte propoundeth one obiection of Catholiques, but yet so nakedly, and without al forme or fashion of argument (setting downe an Antecedent without any consequent) that therby one may ghesse he meaneth nothing lesse then to frame (as he promisseth) a plaine, and sincer solution vnto it. And yet the obiection though so sillily propounded, not onely much troubleth many vulgar people (as he saith) but pussleth him selfe so, as after seuen leaues spent to diuert the Readers minde, & to make him forget (as Heritiks vse to do) the argument, which he can not answer, he syndeth no better solution, then to graunt what the Antecedent

*The manner
of Prote-
stants in
answering
Catholiks.*

con-

contayneth and to lay nothing to the consequent following therof.

2. Wherefore because Bel was so troubled with the matter of this obiection, as he forgot the forme, I wil supply his default, and argue thus in forme. He by whose authority the Empire was translated, the electors of the Emperor appointed, and the elected is confirmed, and whose superiority ouer them many Emperors haue willingly acknowledged, hath some superiority ouer Emperors : but the Pope is such, as by his authority the Empire &c. Ergo the Pope hath some superiority ouer Emperors. The forme is syllogistical and good. The Proposition is manifest, for no power or dignity can be truly translated, or confirmed by inferiors or equals, but onely by superiors: none (especially) willingly acknowledge as superior, whome they thinke is not.

3. The Assumption, contayneth three parts expressed in the Proposition, wherof the first v^z. That the Empire was translated by the Popes authority Bellarm: l. de transl: Imper: c. 4 proueth by the testimony of 33. writers &c 5. by the confession of 11. Emperors: and Princes, and c. 6. by assertion of 7. Popes. Yea Bel (though with much a doe) confesseth it page. 12. saying. *That Charles the great (to whome the Empire was*

Bellarmin.

p. 13.

first translated) was made Emperor by Pope Leo 3. for restoring him to his place, and dignity, being driven out by the Romans, though loone after he condemne the Pope of treason for this translation. But differring the question of treason til a non (which hindreth not the verity of the translation if the translator haue power to transfer: as a souldier may by gift, or sale truly, and yet trayterously translate his armes, and munition to the Enemies) I ask of Bel, whether the Pope did truly translate the Empire, or no. If he did, then hath the Pope power to translate Empires: If he did not, then was nether Charles the great, nor any of his successors to this day true Emperors. And if the Pope be Antichrist (as Bel auoucheth) for deposing some few Emperors for iust causes; Bel may be wel accounted Lucifer, for deposing at once, and for no fault at al, the Emperors of the west, which haue bene these 800. yeares. But Protestants haue great cunning in making and vnmaking Emperors, according as it redoundeth in their opinion to the grace or disgrace of Popes. For when the Pope deposeth them, they be true Emperors, but when he maketh them, they haue onely (as Willet writeth) the name title, and image of Emperors. But let them answer this dilemma. These Emperors whom the

Protestants
can make
& vnmake
Emperors
when they
list.

Willet Cō-
tract. 4. q.
10. p. 178.

the Pope deposed since Carolus Magnus, were true or false Emperors? If false, he did a good deed in deposing them: If true, then hath the Pope authority to make true Emperors, and translate Empiers.

Likewise
vhen vvil-
let list the
imperial
authority is
in the Pope
loc. cit. But
vhen he
list not, he is
no tempo-
ral Prince.
ib. q. 8. p.
154 155.

4. The second parte included in my Assumption vz. That the Pope appointed the electors of the Emperor, and confirmed the elected, touching the apointing of electors is confessed by Bel pag. 14. and touching the confirmation is contested by many historiographers, and practized by as many as are crowned Emperors. The last parte vz, that Emperors haue acknowledged the Popes superiority Bel him self confesseth page 17. where he sayth, *That some Christian Kings and Emperors haue vpon a blynd Zeale humbled them selues to the Pope, yea (which is more) haue yeldeed vp their soueraigne rights to him.* And shal not the Pope be superior to them, who haue humbled them selues & yeilded their soueraingties vnto him?

71.

5. But what shift hath Bel to auoide this? forsooth that those Christian Princes were blynd. O most blynd answerer? not seing that he graunteth more then his aduersary requireth. Catholiques argue that Kings, and Emperors haue acknowledged Popes their superiors, this Bel graunteth in confessing their humiliation to Popes, which is

pag. 17.
O dolor
fraydata
sunt tali ma-
gisterio
tempora an-
tiqua.
August. lib.
1. cont. Gau-
denf. c. 19.

neuer done, but to Superiors. and addeth that they haue yeelded vp their Soueraigne rights, which is more then the obiection contayneth. And what he addeth of blynd zeale maketh nothing to the purpose. Because the question is not vpon what cause Kings, and Emperors humbled them selues to the Popes, but whither they did or no. And because they haue so done (as Bel confesseth) Catholiques infer the Pope to be their Superior. Vnles perhaps Bel think blynd zeale to disanul euery fact, or gift, and so say the Iewes persecuted not the Church, because they did it vpon blynd zeale. Ro. 10. v. 2. nor our Catholike aũc-tors gaue any liuings to Churches, because they did it vpon blynd zeale (as Bel must think) for maintenance of Papistry. Neuertheles because the Reader may see whither is more likly to be blind, a dooble turne coate Minister, or so many Princes as haue humbled them selues to Popes, I wil name onely a few Emperors, omitting for breu-iry sake both Christian Kings, and the heathen Atrilas miraculously made to reue-
rence Pope Leo.

6. Philippe the first Christian Emperor about the yeare 246. reuerenced Pope Fa-bian. Constantin worthely (saith Bel) syr-named the great held the stirrop to Pope
Siluester

Cassiodor.
Miscell. vid.
Baron. anno

452.
Euseb. lib. 6.
c. 25.

Nicephor.
lib. 13. c. 34.

Bel p. 123.

Edictũ Con-
stantini.

Siluefter about the yeare 323. Soone after in S. Ambrose and S. Chritostomes tyme as them selues witnes Emperors bowed their necks euen to Priests knees and layd their heads vnder their hands, the same testifieth Pope Gelasius of Anastase Emperor of his tyme, and S. Gregory of Emperors before his tyme. Iustin about the yeare 525. humbled him self to the ground to Pope Ihon 1. Iustinian 534. humbled him self to Pope Agapet and worshiped him. Iustinian the second about the yeare 710. kissed the feet of Pope Constantin. Ihon Paleologus wold haue kneeled to Pope Eugenius 4. in the yeare 1438. And thus did the Emperors of the East.

7. Of the western Emperors Charles the great about the yeare 773. cold not be held by Pope Adrian I. from kissing his feet. Lewis his sone sent the honorablest of his court to meet Pope Steuen 4. him self went a myle and as soone as he saw him, lighting from his horse, with great veneration brought him into the city in the yeare 817. Lewis 2. went a myle to meet Pope Nicolas 1. and putting his hand to his horses brydle brought him into his Camp about the year 860 Henry 3. 1077. barefooted in the depth of winter attended vpon Gregory 7 Henry 4. IIII. kissed the feet of Pope Pascal 2. Frederick 1. about the year

S. Ambr. de dignit. sacerdot. c. 2. Chritostom. hom. 4. & 5. in illud Isaiz. vidi Dominum. Thel. & S. Hilary. l. cont. Constant. Gelas. 1. ep. ad Anastas. S. Greg. in 4. Psal. panit. Baron. anno 536. ex Anastas. Miscell. zonora. Naucier. General. 18. Platina in Costantino. Naucier. general. 24. Concil. Florent. per Io. uerium. Platina in Adrian. 1. Naucier. general. 26. Centur. 8. c. 10. col. 724. Platida in Stephap. 4. Naucier. general. 28. Platina in Nicolao 1. Platina in Gregor. 7. Naucier. general. 36.

Platina in
Pascali 2.
Naucler. ge-
neral. 38.
Platin. in A-
drian. 4. Ale-
xand. 3.
Naucler. ge-
ner. 40.
Onuphrius
in chron.
Plat. in Ioā.
62.
Naucler. ge-
neral. 48.
Surius in cō-
mentar.

1155. held the stirrop to Pope Adrian 4. and
1177. kissed the feete of Pope Alexander 3.
Sigismund 1418. prostrate on the ground,
with most great veneration kissed the feete
of Pope Martin 5. Charles the 5. 1530. 1538.
kissed the feete of P. P. Clement 7. & Paul
3. and wold haue held the stirrop of Pope
Clement 7. of al these Christian Emperors
it is recorded in publik histories how they
humbled them selues to Popes, and of no
Catholique Christian Emperor is written
that he refused to do the like.

8. Let now any indifferent Reader be
iudge, whither the Pope haue reason to
think him self to be Superior to Christian
Emperors, seing so many, and they the
most wise, most valiant, and most famous,
of al, euen the very first and last of them,
haue acknowledged him their Superior.
And whither it be likly that. Bel shold see,
and al these Christian Emperors together
with their Counsellors, Nobles, Prelats,
Diuins, & Commons, be blind; yea so blind
as they shold not see that their humiliation
to the Pope *opened the window* (sayth Bel)
to al *Antichristian tyranny.*

p. 17.

See S. Au-
stin lib. 2.
cont. Iul. c.
20. to, 7.

9. Vusual it is for Heretiksto condemne
not onely former Catholiques, but euen
Heritiks of blindnes if they disagree from
them: So the Caluinist condemneth the Lu-
therian,

therian, the Puritan faith the same of the Protestant, the Brounist of the Puritan. And King Edward, sixtimes cōdemned K. Henries religion of blindnes, and those found the like measure in Queene Elizabeths time, and she had fared a like, if more then a thousand ministers, who condemne her proceeding of Enormities, Superstitions and abuses contrary to Scripture, had obtayned their petition. But of them al we may say as Tertullian said of Heritiks in his time. *To these alone, and to these first was the truth revealed forsooth, they obtayned greater fauor, and fuller grace of the diuill.* For light they haue but such as cometh from him who *transfigureth him selfe into an angel of light*, and brag of it til as the Kings maiesty said of the Scottish ministers) *they goe made with their owne light.* And thus much of the Catholiques obiection and Bels answer therto. Now let vs come to his sleunderous vntruthes.

Petition exhibited to his Maiesty in April 1603.

Tertull. lib. de præscrip.

2. Cor. II.

v. 14.

Conference p. 71.

CHAP. VII.

Some of Bels sleunderous vntruthes disproued.

BE L perceauing that the slightnes of his forsaide answer would haue easely appeared, if it had bene set down immediatly after the Catholiques obiection, without daze-

pag 5.

II. vntru-
the.
Victoria de
potestate
ecclesie re-
lect. 1. sect. 6.

dazeling the Readers eyes before with some other matter, though best before he answered it to slander both Pope and Papists, and to tel the Reader a long tale of steps deuised by him selfe, in an imaginary ladder of his owne. *Many absurd things* (saith he) *haue bene affirmed by Popes parasits for aduancement of his primacy.* If one aske him? what these absurd things are, & who were these parasits. He nameth none. For *dolus versatur in generalibus.* But let vs heare him proue his saying *As Victoria doth testify in these words. Sed glossatores iuris hoc dominion &c.* The glossors of the law haue giuen this dominion to the Pope, they being poore in substance, and learning.

When he
spealeth a
lye he spea-
keth of his
owne.

Ioan. 8. v.

44.

II vntruth.

Bel p. 17.

4. Contra-
dict.

2. Here in steed of proofs I find an vntruth. For nether doth Victoria in these words speake of many things, but onely of this dominion (meaning temporal ouer the world) nether yet doth he cal it absurd.

This want therfore Bel thought to supply of his owne store, and therfore Englishing Victorias words, he addeth (and these lordly titles) and then as hauing a sure foundation, he rayseth his lie somewhat higher, saying.

That Victoria affirmeth, ignorance and pouerty were the beginning of al lordly Popery. Whereas Victoria speaketh onely of temporal dominion ouer the whole world, and Bel him selfe hereafter maketh Kings and Emperors

authors

authors of the Popes dominion.

3. Hauing thus dealt with Victoria he falleth to slander the late Popes saying. *That they haue challenged more then human, and royal power euen that powver vvhich is due & proper to God alone.* True it is that both late & ancient Popes haue challengéd more then human, & royal power. For such is al spiritual power as shal hereafter be proued. But most false it is that any Pope aunciét or late, challengeth any power proper to God, or that any Catholique attributeth such power vnto him. As his brother willet telleth him, in these words *The Pope by their owne confession can not do al that Christ did.* But what say you Sir to Caluin attributing diuine power to Magistrats? And to Protestants arrogating greater, more intolerable, and les excusable authority and power, then euer the Pope did, as Melanthon writeth, or to other calling Princes Gods, as you shal heare a none. Now let vs see what proofs he bringeth of his slander. Gerson (saith he) reporteth that some Popish parasits say that Christ hath giuen al that power in heauen and earth, to S. Peter, and his successors which was giuen to him selfe, and that he hath writen in the Popes thighe King, of Kings, and Lord of Lords. And that there is no power Ecclesiastical, or temporal but from the Pope.

4. Behould good Reader Bels euil dealing

Villet cō-
trad. 544.
prel. 3. p.
210.

Caluin 4. in-
stit. c. 20. pa-
rag. 4. Magi-
stratus prae-
dicti sunt di-
uina autho-
ritate.

Melanthon
apud Sur.
1501.

Bel p. 6.
Gerson de
poteft. eccl.
confid. 12.
p. 3.

Protestants
cal Princes
Goddess.

Case in ep.
suop Poli-
corum.

Cambden in
Berqueria,
in Natis ad
lectorem. in
Cantic. & E-
pist.

Bel in his
epistles to
the King
& to B. of
Dunhom.
Act. 14. v. 10.
11. 12.

ling with Popes. He chargeth al late Popes with challenging power proper to God, which is a most heinous and Luciferian crime, and for prooffe thereof bringeth not one word, or deede of any one of them, but ones report of speeches of some nameles fellows, without proouing that any Pope ether allowed, or liked, yea heard of such speeches. Were such dealing with any priuat man tolerable? And how much les with so great Princes as Popes (at least) are. Suppose parasits had attributed to Popes power proper to God, doth it therfore follow that they challeng it? Doe al Princes challeng what their flatterers impose vpon them? Did Q Elizabeth challeng to be a Goddesse because Case Cambden and other Protestants called her a Goddesse? she (saith Cambden) is the onely Goddesse of Britains. She shall be my Goddesse, the ground wher she was borne is rather to be adored then adorned she is Numen to be worshiped of the whole world. Or doth his Maiesty challeng to be head of the Church of France, or Toby Mathew to be the ornament of learning, and religion, because Bel so teareth them? did S. Paul and Barnaby challeng to be Gods, because the Licaonians did so account them? doth not the Pope professe him self to be Christs Vicar, and seruant of his seruants? How standeth this with

with the challeng of equality.

5. But I deny that euer any Catholique attributed to the Pope power proper to God: let vs therfore consider Gersons report. The first point is, *that Christ hath giuen al the power in heauen and earth to S. Peter, and his successors which was giuen to him self.* But beside that, these words concerne no les the Ancient then the late Popes, namely S. Peter him self, though Bel be ashamed to charg them with this staunder, are these woords of Popish parasits? doe they giue to men power proper to God alone? Then was S. Chrysostome a Popish parasite, and gaue to Priests power proper to God, when he said. *Priests haue al power of beauenly things, and the very self same al kind of power which Christ had of his Father.* S. Basil sayth, *that Christ gaue this authority to oihers.* S. Leo writeth *that S. Peter had those things by participation, which Christ had proper by power.* or doth Bel think that our King in creating a deputy in Ireland, and giuing him authority to gouerne that Kingdome, giueth him power proper to Kings? Are deputies Kings are they no more subiects? True it is that the power which Popes haue, came from God alone as the authority of deputies cometh from Kings, but such power by commission is no more proper to God, then the like

Bels slander toucheth as well S. Peter and the auncient Popes as the late.

S. Chrysost. lib. 3. de sacerdot.

S. Basil. homil. de penitent. S. Leo serm. 2. de Natali Pet. & Pauli.

like in deputies is proper to Kings.

6. The second point in Gersons report is that the forsaide nameles persons cal the Pope Lord of Lords, and King of Kings. If these be parasites words and make men equal to God then was Daniel a parasite, & he made Nabuchodonozor equal to God in calling him King of Kings. Vnles Bel allow this title in a heathen Prince and account it blasphemy in a Christian. Besyds the Scripture it self doth apply the very names of Christ and God vnto men. And S. Bernard no parasite but a holy writer (in Caluins opinion) calleth the Pope Prince of Bishops, leader of Christians, hammer of tyrants, father of Kings, Vicar of Christ, Christ of the Lord, and God of Pharaoh. And thus spoke S. Bernard euen in those books, where (according to Caluins iudgment) *he spoke it so as truth it selfe seemed to speake*. And albeit the Pope do not entitle him selfe King of Kings but *Seruant of Gods seruants*, which is a more humble stile, then any Prince vseth: yet rightly might he, because he hath twoe Kingdomes, vz. Naples and Sicily, Feudatary, and temporally subiect vnto him, as he had also Ireland, before he gaue it vnto the crowne of England in K. Henry 2. time.

7. But because Bel is so hard aconstruer of some Catholiques words, let vs heare,

not

Daniel. 2. v.
37.

Exod. 7. psal.
81. 10. 10.
psal. 104. E-
saie 45.
S. Bernard. l.
2. & 4. de co-
siderat.
Caluin. lib.
4. instit. c. 7.
paragr. 22.

Caluin. l. 4. c.
11. paragr. 11.

The Pope
gaue Irlād
to the King
of England.
Stevv. ann.
1171.

not a parasite, but a Protestant Prelat, speaking not in absence but in presence of the King and realme. Bilson in his late sermon at the Kings coronation saith *Kings be Gods by office, they haue the society of his name, are in his place, their very robes are sanctified, euery thing belonging to them is sacred, are pertakers, with Christ in the power, honour, and iustice of his Kingdome on earth, and partake with Gods homage,* Behould he calleth Kings Gods, and partners with God in his name, power, honour, and homage, and yet no Catholique chardgeth Protestants that they attribute to the King, or that he challengeth power proper to God alone.

Bilson.

8. The third point reprehended by Bel in Gersons reporte, is that ecclesiastical and temporal power is said to come from the Pope. *This* (saith Bel pag: 16.) *is to make the Pope author of al power, a thing proper to God.* This say I is for Bel to vtter two vntruthes at once: for neither do they speake of al power, but only of power in earth, which they deuide into ecclesiastical & temporal, besides which there is power in heauen of God, and Saints: neither do they make the Pope, author of al power in earth, but only saie it commerh from the Pope, which is not to make him author therof, vnles Bel wil make euery officer author of what he doth

14. vntruth.

15. vntruth.

doth in the Princes name, every instrument author of the effect it worketh by vertue of the cause. And thus much touching this slander of Popes, imposed by Bel. Now let vs come to others, for no other stuffe we are like to hear hereafter in this article.

CHAP. VIII.

Certaine false steps of a ladder which Bel imagineth the Pope had to climbe to his superiority, disproued.

Bel pag. 17.

BE L hauing vpon the foresaid words of some nameles Catholiques, taken occasion to slander Popes, goeth on in like sorte for many leaues together, setting downe steppes in a ladder, which (as he imagineth) the Popes had to climbe to their superiority. *The first steppe* (saith he) *was the departure of the Emperour Constantine from Rome to Constantinople*: but if he had better considered, he should haue found that as the cittie of Rome decayed by Constantines departure, and Constantinople increased: So the Sea of Rome rather fel therby in external dignity, and the Sea of Constantinople rose, then otherwise. For wheras before Constantines going to Constantinople (which was about the yeare. 330. that church was but new, and a parish of another

Euseb. &
Hieron. in
chron.
Conc. Constant.
epist. ad Damasc.
Gelas. ad Episcop.
Dardaniz.

other church as Gelasius witnesseth, soone after in the year 381. it was made a Patriarchate next to Rome, and in the year 451. the Grecians gaue it equal priuiledges with Rome. And not content with this, about the year 600. that Patriarch arrogated the title of Oecumenical, that is ouer the whole worlde. And finallie in the year 1054. claimed the place of the first Patriarch, alleading the Pope to haue lost his primacy by adding *filioque* to the Nicene Creed.

Conc. Constantin. c. 5.
Concil. Calced. act. 16.

Sigebert. in chron.

pag. 7.

2. But Constantine (sayth Bel) at his departure did as the Popes parasites tel vs, giue lardge gifts to the Pope, euen his whole power, dominion, and territories, both in Rome, Italy, and al the west. Behould a man (as the Prouerbe is) hauing a wolfe by the eare, which he dare neither hould nor yet let goe. For if he graunt, that Constantine gaue the Pope his whole power and dominion ouer Rome, Italy, and al the west, he must needs graunt that the Pope of right hath imperial power ouer al the west. If he deny it, he sheweth not how Constantins departure was a steppe for the Pope to climbe to higher authority. Besides that, not Constantins departure, but his gift should haue bene made the steppe. Notwithstanding choosing rather to condemne him selfe, of not shewing how Constantins departure was a steppe

D

for

for the Pope to climbe, then to graunt that the Pope hath so good right to imperial power ouer the west, he inclineth to denial of the guift, & citeth Valla, Volaterran, Cathalan & Cusan, fowre late and obscure writers against it, and tearmeth them Popishe parasites who affirme it.

3. But against these foure late writers I oppose foure most auncient, Isidor, Photius or Balsamon, Gratian, & Iuo, & many late writers, besides two Iewes Rabby Abraham, and Aben Esra, who al auouch Constantins guift, whereof Photius and the Iewes were professed enimies of the Pope: and Bel him selfe confesseth that *Some Emperours haue giuen the Pope their soueraigne rights.* In which kinde no Emperour excelled Constantine. yet *Bellarmino* (saith Bel) *seemeth to doubt of this, and such like donations.* Wherein Sir? In these words (saith he) *there are extant at Rome the authentical euidences of these and the like donations, and if there were not, prescription of eight hundred yeares would aboundantlie suffice. For Kingdomes vniustlie gotten are in proces of time made lawfull.* as he proueth by the Romane Empier gotten by Cesar, the Kingdome of England by Saxons, and others. What shew is in theis words of doubt? or rather not of certainty? For Bellarmin affirmeth that the Pope hath

Bellarmin.
lib. 5. de Ro-
man. Pont.
c. 9.

Prescrip-
tion of 30.
yeares suf-
ficeth by ci-
uillaw.

two iust titles to hould his estate: The first is free guift of Princes, whereof he can shew authentical euidences: the other prescription of time.

4. *The second steppe (saith Bel) was the fal of the Empire in the West, in the yeare 471. and Vacancy therof for almost 330. yeares. But how this fal and vacancy of the Empire was a steppe for Popes to climbe, neither he sheweth nor any can imagin, especially if (as he writeth straight after) in this Vacancie of the Empire Rome was spoiled with fier & sword, and the verie walles throvne dovyne to the ground, and al Italie possessed of the Barbares vntil Carolus Magnus, who was the first Emperour after the vacancie, if in this vacancy Rome was destroyed, and al Italy possessed by Barbares (who for the most part were heathens, or heretiks) how could it bee a steppe for the Pope to climbe, and not rather to fal?* pag. 8. 2

5. Euidēt it is out of histories of those times, that Popes in that vacancy were sometime vnder Barbares, sometime vnder Emperours of the East, according as the one preuailed against the other (for false it is that Barbares possessed al Italy vntil Carolus Magnus yea Bel before said that Popes liued vnder Emperours vntil the yeare 603.) and betwixt both liued in great daunger, subie-

pag. 2. f.

Siluerius.

Iohannes 1.

Martinus 1.

Leo 3.

Sergius.

Gregorius 2.

vid. Plati-

nam in vit.

Pont.

5. Contra-
dict.

pag. 8. 9.

16. vntuith

Platina in
Benedict. 2.Vbicunque
est impu-
dencia ibi
est vltio.
Chrisosto.
hom. 4. in il-
lud Efai. vi-
di Dominu.

ction, and misery. Three of them died in banishment or prison, one pitifullie mangled and beaten, others should haue bene imprisoned and murdered, and diuers were straitlie besieged of their enemies. And for a long time none could be freele elected without consent of the Barbares, or Emperours. And can we thinke that this was a time for Popes to climbe to greater authority? I omit, that before Bel said *Popes liued in ductifull obedience vnder Emperours vntil the yeare 603.* how doth he now saie that they climbe to tiranny from the yeare 476.

6. The 3. steppe (saith Bel) *vvas the volūtarie Charter vvhich Constantin the Emperour of Constantinople made to Pope Benedict. 2. v2. that vvhosoeuer the Cleargie people and Romane souldiers should choose to be Bishoppe, al men should beleue him to be the true Vicar of Christ, vwith- out any tarying for any authority of the Emperour of Constantinople, or the deputy of Italie, as the custome and manner vvas euer before that day.* Thus (saith he) writeth Platina. *And the Popes almost for the space of 700. yeares could haue no iurisdiction, nor be reputed true Bishoppes of Rome, vwithout the letter pattēts of the Emperour.*

7. Behould the impudencie of this fellow. Platina saith, *vt antea fieri consueuerat,* Bel affirmeth him to say, *it vvas the custome*

euer

auer before that daie. where is in Platina the worde (*euer*) where (*til that daie*) Nay doth not Platina saie that Pelagius the second was created *iniussu principis* without commaund of the Prince, that Siluerius was made Pope *iubente Theodohato* at the commaund of Theodate a Gothishe King? Did not Bel him selfe tel vs that *Barbarians ruled in Rome, and possessed al Italie for 330 yeares, vntil Charles the great?* How then could it be, that before Benet the second neuer Popes could haue iurisdiction, and be accompted true Bishops of Rome without letter patents of Emperours, who were professed enemies, and made warre vpon most of these Barbarians? or is Bel so mad euen to imagine, that Pope Anaclete (to omit S. Peters want of Neroes letter patents) could haue no iurisdiction, or be reputed true Bishoppe of Rome, without letter patents of Domitian the Emperour, Clement without Traianus? Cornelius without Decius? Caius without Diocletian? or the other holie Popes that were martyred vnder heathen Emperours, without their letter patents?

8. What therefore Platina saith had bene wont to be done before, about expecting the confirmation of the Emperour, or his deputie in Italy, he vnderstood of the time since Pope Vigilius (excepting Pela-

Platin. in pelagio & in Siluerio. Nauclerus general. 18. Bland. Dec. 1. 1. 3.

pag. 8.

pag. 8.

Platin. sup.

gius 2.) vntil Benedi& the seconds; for Iustinian the Emperour hauing in the yeare 553. quite subdued the Gothes, and recovered Rome and Italie, which had bene lost to the Barbares in the yeare 475. or 476. (Bel wronglie saith 471.) imitating the tyranny of the Gothish Kings, who being Arians much oppressed the Popes, appointed that they after their election, should expect the Emperour or his deputies confirmation, before they were consecrated, or vsed their function. And this order endured from Pope Vigilus his time, vntil Benedi& the second, for more then one hundred years, at what time Constantine the fifth, in the yeare 684. moued (saie the writers) at the holines of Benedi& 2. abrogated the said order, permitting as wel the consecration, as the election of Popes vnto the Romane Cleargie, and people.

Papistry a-
boue a
thousand
years ould
get nere
with Bel.
pag. 2.

9. Hereby wee see, that the creation of Popes without Emperours consent, was no new thing begun first in Benedict. 2. but an auncient libertie begun euen with the Popedome it selfe, and continued vnder Constantine the great and other Christian Emperours vntil the time of the barbarous Gothish Kings, & restored againe by Constantine the fifth. but marke good reader how Bel before confessed Gregory the great who

(who died about the yeare 604.) to haue bene a Papist, and here acknowledgeth the Emperour Phocas in the yeare 607. to haue declared Rome to be the head of al Churches: likewise Constantine the fifth in the yeare 984. to haue declared the Pope to bee Christs true vicar: yet neuertheles wil haue Papistrie, and Popes supremacie to be new things. So to him a thousand yeares are as one daie.

The same declared in Simian about the year 532. epist. ad Ios. P. and Valentinian ep. ad Theodosium log before.

pag. 83.

2. Pet. 3.

v. 8.

4

10. The fourth steppe Bel maketh the deposition of Childrick King of France by Pope Zacharie, which (he saith) the Pope did for hope of aduancement. But as for the deposition, it was most iust, for it was done, not only with the consent of the whole realme of France, no man reclaiming, but at their request as testifieth Sabellius æneid 8. & Blandus Dec: 1. lib: 10. out of Alcuin: Paule and others, at what time the Sarazins possessing al Egipt, Siria, Affrick, & Spaine, had not long before inuaded France, with many hundred thousands of men, & Childrick being extreamlie slouthful, & careles of the commonwealth, not only France, but al Christendome was in great daunger to be ouerrunne with those Sarazins.

This Childrick was surnamed the Idiot or sensles.

Claud. Pardin. Annal. Frac. Naucier. general. 25. Platin. in Gregor. 3.

11. And that Pope Zacharies intention was iuste, appeareth by his great holines of life, who (as Anastasius and others write)

D 4

was so

was so good as he would not requite euil with euil, and much lesse for his owne aduancement wrongfullie depose a King, as Bel vpon meare malice, without al prooffe doth calumniat him, taking vpon him to know the secrets of harts, and iudge an others seruant. Besides, that neither was he any way aduanced by Pipin, nor can it be iustlie presumed, that he expected to be. But for what end soeuer it had bene done, it could be no steppe to the Popes superiority ouer Princes, but an act of such authority already gotten.

2. Paralip.

6.

Roman. I 4.

Bellarmin. lib.
5. de Rom.
Pontif. c. 8.

pag 10.

17 vntuith

18 vntuith

pag. II.

12. Whereupon Bellarmin out of this so auncient example, aboue eight hundred yeares agoe, proueth Popes to haue such authority, whereat Bel so stormeth that he saith. *Iesuits teach that the Pope can set vp, and pul downe Kings at his pleasure, and that they are grand maisters, and Architects of seditions, rebellious, and bloudie treasons, which are but false flanders of his owne. Et quis innocens erit si accusasse sufficiat.* And aduiseeth Christian Princes that if the Pope send any into their dominions, vvith his Bulls and excommunications, they deale vvith them as Phillip the faire dealt vvith Boniface the eights Nuncio, vvhom he imprisoned, and burned their buls: and as Charles the sixt, vvho gaue sentence that the buls of Benedic. 13. should be rent in pieces, the bearer set on the pillarie, and traduced in the

in the pulpit. But withal he forgot to tel what befel to Phillip for his euil dealing with Boniface, v^z. That he him selfe was killed with a fal of his horte, his three sonnes vntimelie died, their wiues shamefullie taken in adultery, and the crowne translated from his Issue to an other line. Of Benedict 13. no meruaile if he and his messenger were so handled, because he was no true, but a false Pope; and thus much of Bels first oure steppes, now let vs se the rest.

Genesard.
in chron.
Antonin. 3.
part. art. 20.
paragr. 10.

CHAP. IX.

The rest of Bels false steps, and slaunderous vntruths in this article disproued.

THE first steppe (saith Bel) vvas the decaille of the Empire in the East about the yeare 756, at vvh^t time Pipin being called into Italie by Pope Steeuen 2. to deliuer Rome from the sledge of Lombards, and ouercomming them gaue vp the gouernement of Italie into the Popes handes. Here Bel hudlerh vp store of vntruths. That the empire decayed in the East about the yeare 756. For it decayed long before about the yeare 635. vnder the heretical Emperour Heraclius, when the Sarazens conquered Palestin, Siria, and Egipt, and about the yeare 697. al Affrick, & went more & more decaying according as it reuolted from the faith and obedience

Bel pag. 11.

19 vntruth

Onuphr. in
chron.
Platin. in
Honorio 1.
art. 623.
Balmerin. in
chron. 639.
Onuphr. in
chron.

of the

of the Romane Sea, vntil in the yeare 1452. it was vtterly extinguished, Constantinople being taken by Turks, and the Emperour flaine. And about 756. wherof Bel speaketh, the Easterne Empire lost litle or nothing, except a verie smal piece of Italie, called the exarchate which the Lombards had conquered in the yeare 751.

2. *That Pipin gaue vp Italy into the Popes hands.* Whereas Pipin subdued only that part of Italie which the Lombards held: *that in*
 21 *vntruth.* *Pipins conquest ended the vvhole povver of the Emperours Lieutenants in Italy.* This is doubly vntrue. First because Pipin conquered nothing from the Emperour but from the Lombards, who foure or fise years before, had taken the exarchate of Reuenna from the Empire. Secondly because, besides that which Pipin then conquered, or the Lombards had before taken from the Empire, the Emperours had both then, and long after great dominion in Italy, vz almost al the kingedome of Naples which he gouerned by Lieutenants.

Nauclet. general. 27.
 Plarin. in
 Leone 3.
 Bland. Dec.
 2. lib. 1.

3. But what was the end of this vntruth? forsooth that we should Imagine, that in Pipins time the Pope became Antechrist. For nowv (saith Bel, *vvas he taken avway, vvhoe as the Apostle teacheth vs hindred the comming of Antechrist,* meaninge the Emperours dominion

pag. 12.
 2. Theß. 2.

minion in Italie. Marke good reader in the
yeare 476. or as Bel saith 471. not only al
Italie, was taken from the Emperour, by
the Herules, but he also deposed, and the
weasterne Empire vtterlie dissolued. And
albeit in the yeare 553. the Grecian Empe-
rours recouered Italy againe, yet soone af-
ter in the yeare 568. they lost a great parte
therof to the Lombards, which they neuer
recouered. And in neither of these times
Bel thinketh the hinderance of Antichrists
comming, whereof S. Paul spake, to haue
bene taken away, because then he findeth
no coulour to make the Pope a new An-
techrist.

Baron. an-
nal.
Onuphr. in
chron.

553.

Onuphr. in
chron.
Palmer. in
chron. 572.

4. But when the Grecian Emperours lost
to the Lóbards the exarchate of Reuenna (a
petit dominion of siue Citties, & one shire
called Emilia, though they helde itil a good
part of Italie) then the hindrance of Ante-
christe was taken away, because forsooth
soone after, that exarchate being taken by
Pipin from the Lombards, it was by him
giuen to the Pope, who therby became
Antechrist, as if Bishops become Ante-
christis by temporal liuings, a reason smel-
ling ranckely of a puritan spirit, which
would pul downe Bishopricks; but if tem-
poral dominion made the Pope Antechrist,
he was long before Pipin: for in the yeare
699.

Naucler. ge-
neral. 26.

Ado in
chronic.
Bland. Dec.
1. lib. 10.
Magdeburg.
cent. 8. c. 10.
Regino Ado
Sigebert. in
chron. Mag-
deburg. su-
gra.

699. Aripert King of Lombardy gaue to him the Coctian Alpes where Geneua is, which donation confirmed King Luithprand in the yeare 714. as the Magdeburgians confesse. and King Pipin in the yeare 755. added the exarchate, and a good piece of Italy which he had conquered from the Lombards.

S. Chrysost.
S. Ciril.
S. Hierom.
S. August.
tom. 5.

Contradict.

5. As for the hindrance of Antechrists comming whereof S. Paule speaketh, it was not the petit dominion which the Emperours had in the exarchate of Reuenna, but the Romane Empire it selfe; as testifie S. Chrysostome, and others vpon that place, S. Ciril Catech. 15. S. Hierom q. 11. ad Alagiam: S. Augustin lib. 20. de ciuit. c. 19. and other fathers who out of that place affirme, that Antechrist shal not come vntil the Romane Empire be quite taken away, which is not yet. I let passe a contradiction of Bel saying, p. 8. *that Barbarians possessed al Italy vnto Carolus Magnus*, and pag. 11. *that in Pipins time vvhoe vvas Carolus his father ended the power of the Emperours Lientenants in Italy.* For how could the Emperours haue Lieutenants in Italy vntil Pipin, if Barbarians possessed al Italy vnto his sonnes time.

6. But the quicke sight of this fellowe, whoe before called so many Kings & Emperours blinde, I can not let passe. He writeth

terh (pag. 11.) that Pipin gave vpe the gouernment of Italy into the Popes hands, a thing (saith he) so apparant as it can not be denied, and yet (pag. 14.) confesseth, that he can not see how the Pope was King in Pipins time. So blinde he is that he can not see, that to giue vp the gouernment of a Kingdome into ones hands, is to make him King. Againe he can not see, how if Pipin as Sigebert writeth had Italie in his possession in the year 801. and Bernard made King thereof by Carolus Magnus 812. that the Pope was either then or now any King at al. Surelie Bel is either short sighted or starcke blinde. For what Sigebert writeth of Pipin, he meaneth not of Pipin Carolus his father and giuer of the exarchate, who died 768. but of Pipin Carolus his sonne: and neither his possessing Italy 801. nor his sonne Bernards kingdome therof 812. doth preiudice the Popes regality ouer the exarchate and Coctian Alpes, giuen him before by King Pipin & Aripert, any more then it doth preiudice the regality and dominion which the greeke Emperours had at the same time ouer a great parte of Italie, vz. From Naples and Manfredonia to the sea of Sicily.

7. For besides that Lombardy (whereof Pipin and Bernard were kings) was then called Italie, as is euident out of Charles his testament, where he saith. *Itali. which is also called*

pag. 14.
His brother
villet con-
trouers. 4.
q. 10. p. 7.
pag. 178.
saith that
the impe-
rial antho-
rity is in
the Pope.
Nauclet. ge-
neral. 26.
Palmerius
in chronic.
Paradin
des allian-
ces Genealo-
giques.

Naucletus
general. 27.
Platina in
Leone 3.
Bland. Dec
1. 1. 1.

Naucletus
general. 28.

called Lombardy, because they alone in Italy were then called Kings, and possessed the best parte thereof, they were intituled of the whole: as the Kings of England were before the vnion of Scotland by Straungers called in latin Kings of Britanny. And as for Charles the great, he was soe far from taking from the Pope, what his father Pippin had giuen, as he added thereto (saith Nauclerus) the ile of Corsica, and what is from Luna to the Alpes confines of Italy, and what betwixt Parma and Luca, together with the Duke- domes of Spoleto and Beneuent.

Leo Ostien-
sis lib. 1.
chron. Caf-
anen.

8. But yet far greater blindenes it is, not to be able to see how the Pope can be now any Kinge at al, if others were Kings of Italie 800. years agoe, can he not se how kingdomes may be altered not only to different families, but euen to diuers nations in lesse then eight hindred years? are not the Normans and their discent Kings of England because they were not 800. nay 600. years agoe? are not Spaniards Kings in Italie, because they were not 400. yeares agoe? could not the Popes in eight hundred years space come to a kingdome either by guifte of Princes or by iust ware, or at least by prescription of time, which they had not before.

9. As for the Popes besides the guifts of
Con-

Constantine, Ariethpert, Pipin, and Carolus Magnus before mentioned, Ludouic: Pius Emperour and sonne to Carolus Magnus confirmed the donation of his grandfather Pipin, and afterward Countesse Maud, gaue to the Pope Liguria and Tuscia in the yeare 1079. of which giufts the authentical euidences (saith Bellarmin) are extant in Rome. which suffiseth to let Bel see how the Pope may be now a King, though he were none in the yeare 812. besides that (pag: 17.) he could see *how some Christian Kings and Emperours haue yeelded vp their soueraigne rights to the Pope, and (pag: 11.) how Pipin gaue vp the government of Italie into his hand, and is he stricken blinde in the midst, so that (pag: 14.) he could not see how the Pope is now any King at al.* Thus much of Bels blindnes out of his owne confession. Now let vs see as much of his smal credit by the like confession.

Gratian. d.
63. can. ego
Ludouicus.

Leo lib. 3.
chron. c. 48.

Bellarmin. de
Rom. Pont.
c. 9.

10. Bellarmin (saith he) *must be credited at leisure, when he telleth vs that Pipin gaue Rauenna, and Pentapolis to S. Peter & S. Paul, meaning the Pope, and yet him selfe telleth vs (pag: 11.) that Pipin gaue vp the gouvernement of Italie into the Popes hands.* If Bellarmin must be credited at leisure, for saying Pipin gaue to the Pope a smal parte of Italie, though he proue it by many witnesses, and Bel confesse it to
be so

Bel pag. 14.
Bellar. sup.

Ex Adone
loc. cit. &
lib. 3. c. 3. ex
regione &
Sigebert. in
chron.
Bland. Dec.
1. lib. 10.
Magdeburg.
cent. 2. c. 10.

Bel p. 12.
Bel not to
be credited.

be so apparant that it can not be denied. Surelie him selfe must not be credited at al, for saying without al testimony, yea contrary to his owne testimony (pag : 13.) *that he gaue Italie to the Pope.* I omit a petit vntruth of his saying that Meroueus was the first christian King of France. So blinde he is that he can not discerne the grand-father from the grand-childe, Meroueus from Clodoueus, a heathen from a christian.

Annal. Gall.
Claude Pa-
radin des
Alliances
Gnealogi-
ques.

Bel pag. 12.

11. The sixt steppe, Bel maketh the translation of the Empire by Pope Leo 3. from the Greekes to the French, or Germans in the person of Charles the great, of this translation we haue spoken before, and it is rather a notorious act of the Popes superiority ouer Emperours, then a steppe thereunto. But because Siebert in recounting it saith *Romani animo desciuerant ab Imperatore Constantinopoli.* Which Bel Englisheth reuolted from the Emperour, he inferreth diuers vntruths: first that Popes were subiect to Emperours 800. yeares after Christ. Secondly that the translation of the Empire implied flat treason in the Pope, and Romans. Thirdlie that Siebert saith they surrendered the right of their soueraigneto an othor.

Siegb. chro-
nic. 801.

pag. 13.

23 vntruth.

24 vntruth

25 vntruth.

Bel dispro-
ued by him
selfe.

12. To disproue the two first vntruths I need no other witnes then Bel him selfe, who (pag : 8.) affirmed that from the yeare

471. Vntil Carolus Magnus (which was 801.)
 Barbarians possessed al Italie. If from 471. vntil
 801. Barbarians possessed al Italie, how *Contradict.*
 were Popes 800. yeares vnder Emperours? *7.*
 how committed they treason against Em- *Contradict.*
 perours, in making Carolus Emperour, *8.*
 if at that time, & aboue 300. yeares before,
 they were not vnder Emperours, but vnder
 Barbarians.

13. The truth is that Barbarians posses- *Baron. in*
 sed Italie from the yeare 476. for more *annal.*
 then 80. yeares, after which time the Gre-
 cian Emperour in the yeare 553. recovered
 al Italie, and albeit they lost shortly after in
 the yeare 568 a great part therof, yet they
 kept Rome vntil about the yeare 726.
 Onuphr. saith 731, when both Rome and *Onuphr. in*
 Italie revolted from Leo 3. Emperour of *chron.*
 Constantinople for his heresie against I- *Baron. in*
 mages, and would then haue chosen an o- *annal.*
 ther Emperour against him, if Gregory the
 second then Pope had not dissuaded them.
 Since which time Rome was neuer vnder
 the Emperours of Constantinople. And
 therefore neither were the Popes subiect
 to Emperours 800. yeares after Christ: nor
 did Pope Leo commit any treason against
 the Grecian Emperours, by creating Charles
 Emperour in the yeare 801. which was al-
 most a hundred yeares after the reuolt of

Italy from the greekes. As for the third vno truth it is euident, because Sigebert doth not cal the grecian Emperour soueraigne to to the Romans: And the word *desciuerant* signifieth any forsaking or leauing of one, whether he be his soueraigne or no.

Bel pag. 13.

14. But Bel goeth on in erring the Pope not to be true King of Italie, because writers agree not about the Pope to whom, or time, when this regality was first graunted. Marke good reader, him selfe before affirmed that *King Pipin gaue vp the gouernement of Italie into Pope Steeuens hands and that this truth is apparant by the testimony of many renowned Cronographes, and can not be denied,* and now in the next page denieth both the fact, and contestation of historiographers. What wil he not deny, who denieth that which him selfe saith can not be denied?

pag. 12. 13.

Bel denieth
what him
selfe saith
cannot be
denied.

Onuphr. in
chron.

Naucleus
general. 25.

An. 750. Clau
dius Parad.

des allian
ces Genealo.

giques.

Ado Regino
Sigebert. in
chron.

Blond. Dec.
1 l. 10. Mag.

deburgensi.
cent. 8. c. 10.

Leo Ostien.
lib. 1. chron.

c. 9.
Onuph. sup.

15. The truth is that Pipin gaue not the exarchate to Greg. 3 who died in the yeare 741 or as other write 740, fourteene yeares before Pipins entrance into Italie, neither was Pipin then a King, but made afterward by Zachary successor to Gregory as Bel testifieth page 19. but to Pope Steeuen 2. as is apparant (to vse Bels words) by the testimony of many renowned Cronographes, though some cal him Steeuen 3. because they reckon his predeceffour, whom others omit,

omit, because he liued but foure daies, likewise al writers agree that Lewes pius confirmed the donation of his grandfather Pipin vnto Paschal. 1. and his name is in the donation, as also that Countesse Maud gaue Liguria, and Tuscia vnto Gregory the seauenth.

Apud Gratian. dist. 63.
can. ego Ludouicus.
Leo Ostien.
lib. 3. chron.
c. 48.

16. And Bels prouing the historiographers to disagree, because Blondus and Platina (saith he) write that Pipin gaue the exarchate to Gregory the third, Regino referreth it to Steeuē, and Sigebert saith Pipin had Italy in his owne possession in the yeare 801. is like the rest of his proceedings. For that of Platina is a manifest vntruth, for he saith Pipin gaue the exarchate in Pope Steeuē the second his time, and Sigebert meaneth not of King Pipin the giuer of the exarchate who died 768, but of his grandchild sonne to Carolus Magnus, and how his possession of Italy dorch not preiudicate the Pope, is before explicated. Regino saith that which is truth, for best authors agree, that Pipin gaue the exarchate in the yeare 755. at what time Steeuē 2. al. 3. was Pope.

Bel pag. 13.

Platina in
Stephan. 2.
Nauclet. general. 26.
Palmerius
in chronic.
Claud. Paradi. in Pipin.
paragr. 6. 7.
8. 9.

17. But suppose writers did not agree about the Pope to whome, and time, when Pipin made his guift of the exarchate, must we therefore needs deny the guift in which they al agree? So wee

might deny that Christ Was borne, because writers agree not about the time; is it not vsual for historiographers to agree in the substance of the narration, and yet differ in some circumstance of the person, or time?

Bel pag. 14.
Sigebert. *
An. 805.

18. Last of al least we should thinke the Grecian Emperors, acknowledged Charles made by the Pope to be true Emperour, he telleth vs out of Sigebert, that they had indignation against Charles, and therefore he with often Embassages procured their friendshipes: yea *Blondus and Platina* (saith he) *affirme constantlie that Charles agreed with Irene, and afterward with Niccophoras, that with their fauors the might rule ouer the West.* Behould the drift of Bel, to make vs thinke that Charles became Emperour, not by creation of the Pope, but by graunt of Grecian Emperors: so loath he is to confesse the Pope had so great authority aboue 800. years agoe. Wherein the silly foole ouerthroweth what he before said. For if the Pope did not translate the Empire, then was it no steppe to his tyranny, as he imagineth.

19. But let vs heare how he proueth, that the Grecian Emperours did not acknowledge Charles the great for true Emperour, first forsooth *because Sigebert saith, they had indignation against Charles; what then?*
are ne-

are neuer Emperours offended for any thing lawfullie done, especiallie if they thinke it preiudice their estate & dignity? and albeit Sigebert affirme, that some Grecian Emperours (who them selues came vnlawfullie and by tiranny to the Empire, and that after Charles was crowned Emperour) had indignation against Charles; yet none write that Irene (who was the only & lawful Empresse at that time, when Charles was created) was offended with his creation, but rather content, as may be gathered by hir purpose which (as Zonoras and Cedrenus write) she had to marry him, Yea Naucerus saith, she was deposed for the fauor she bore to Charles, besides the indignation of those Emperours vz. Nicephorus, Michael, and Leo, was not so much for the Imperial dignity taken by Charles, as because, as writeth Eginhart, Charles his secretary, *they greatlie suspected least he should take the Empire from them;* which they might iustlie feare, because by tirany and deposition of their predecessors, they had gotten it, and yet notwithstanding their indignation, of their owne accord they sent Embassadors to Charles, and made league and friendshipp with him, as the same Eginhart, Ado, and others testifie. Yea the Magdeburgians adde, that the *Grecians in a*

Naucerus. general. 28.

Eginhart in vita Caroli.

manner consented to Charles his Empire.

Platina in
Leone 3.

20. His other prooffe out of Platina containeth an vntruth, for Platina writeth that Charles being made Emperour, Irene sent Embassadours to make peace and league with him, & to deuide Italie betwixt them, which league Nicephorus renued: but he hath no word of Charles his ruling the west with their fouours, more then of their ruling the East with his. And the like saith Blondus.

Blond. Dec.

2. l. 1.

Bel pag. 14.

21. *The seauenth steppe (saith Bel) was the constitution of the seauen Princes electors of the future Emperour by Pope Gregory 5. by the fauour and free graunt of Otho then Emperour.* But this was rather an act of superiority in the Pope ouer Emperours, then a steppe vntil it. And seing this constitution hath euer since bene inuiolablie obserued, and the Emperours so elected accompted as true Emperours throughout al Christendome, a signe it is that Christians thinke the Pope hath authority to appoint Electors, who may choose what Emperour they please, by the authority giuen them from the Pope. Wherefore I would Bel answered me this dilemma. The seauen Electors haue authority to choose an Emperour, or not? If they haue then the Pope who gaue them that authority, had the same, because none can giue what

what he hath not him selfe; it not, Bel depoleth at once more Emperours and Princes, then al Popes haue done.

22. The eight and highest stepe of this ladder (saith Bel) d.d reach vp euen to the highest heauen, and to the Verie throne of our lord Iesus. here is a great cry! now let vs see *quid dignum tanto fert hic promissor biatu* because (saith he) they challenge the royal right of both swords throughout the Christian world, and haue made thereof a flat decree. But first I deny that the Pope, as Pope, challengeth royal right of either sword. For his right to the spiritual sword is not royal, but of a different nature, as is eident, & shal be declared hereafter: and his royal right to the material sword, is neither ouer al christendome, as Bel vntruelie auoucheth, but only ouer the Popedome: nor he challengeth it by his Papacie, yea (as Pope Gelasius wrote) *Popes haue not challenged royal soueraigntie*, but by the guifte of Princes, who as Bel saith haue giuen their rights to them. And albeit the decree doe (after S. Bernard) giue to the Pope right of the material sword; yet neither hath it the word *royal*, nor meaneth of Royal right, as is eident because it reacheth, that this sword is not to be drawne, or vsed by the Popes hand (as no doubt it might, if he had royal right vnto it) but

Bel pag. 13.
Extravag.
Bonif. 8. v.
nam san-
ctam de ma-
iornate &
obedientia
vntuith.

Gelasius de
vincul. ana-
thematis. &
Nicol. 1. dec.
96. can. cum
ad verum.
pag. 17.
Bernard. bb.
4. de confi-
deratione.

by the hand of the souldier, at the commaundement of the Emperour, and becke of the Pope. Whereby we see, that the decree attributeth royal right, of the material sword, only to the Emperour, who is to commaund the souldier to draw, and vse it, and to the Pope only authority to direct the Emperour in his commaund and vse of his sword.

23. But suppose that Popes did challenge royal right of both swrods, throughout the christian world, is this to climbe to the highest heauen and to Christes throne? doth the christian world reach to the highest heauen? or yet to the bounds of the earth? doth Christes throne rule no more then the christian worlde? or doth royal authority vnder him, reach to his throne? surelie Bel hath a base conceipt of Christes kingdome, if he imagine that Popes, or Princes by their authorities, reach to his throne, who (as S. Paul saith) is aboue al powers and prince- domes, thrones and dominations, and aboue eue- rie name which is named, either in this world or in the next. but marke good reader, how Bel condemneth that for horrible blasphemie in the Pope, which him selfe accoumpteth as highe treason to deny to other Princes. For what is supremacie in both ecclesiasti- cal & ciuil causes, but (as he speaketh) royal right

Ad Ephes.

c. 1. v. 21.

*Bel condem-
neth that in
the Pope for
blasphemie,
which he
iudgeth
treason to
deny to
Princes.*

right of both swords, and to deny this to temporal Princes, he deemeth no lesse then highe treason.

24. Secondlie he proueth his foresaid flaunder out of Pope Nicholas I. his words, *Christ committed to S. Peter the right both of heauenlie and earthlie empire.* which Bel seemeth to vnderstand of spiritual, and temporal power. *Answer.* Suppose the words were meant of spiritual & temporal power, they make nothing for royal right, but may be wel expounded according to the meanig of the foresaid decree. That S. Peter had from Christ right to both empires, vz. to gouerne the one, and to direct the other, but of royal right there is no word in P: Nicholas: yea he professeth *that Christ distinguished ecclesiastical and imperial power by distinct acts and dignities,* that in spiritual matters the Emperour should need Bishops, & in temporal, Bishops vse Emperourrs. But indeed Pope Nicholas meaneth not of temporal power at al, but only of spiritual giuen to S. Peter, which he calleth both earthlie and heauenlie dominion, because according to our Sauours words (Math: 16. to which he alludeth what he looseth in earth is loosed in heauen.

pag. 14.
Dist. 22. can.
omnes.

Nicol. 1. ep.
ad Michael.
Imper.

25. I omit a glose cited by Bel, because it only saith that the Pope hath both swords, vz, in

Glossa F. Ca.
lestis.

Appendix
Fulderm.

vz, in the sense before explicated. But what he bringeth out of an obscure appendix of P. Boniface his making a constitution, wherein he affirmed him selfe to be spiritual and temporal Lorde in the whole worlde, is vnttrue, as is euident by the constitution, and words before cited out of it.

Clemens 5.

And Pope Clement 5. declared extrauag. *meruit Charissimi: de priuilegy.*: that Pope Boniface his constitution did nothing preiudice the kingdome of France. But what the appendix saith of Boniface his sending to Phillip King of France to haue him acknowledge, he helde the kingdome of him, may wel be expounded by that Platina writeth vz. That Phillip hauing against the law of nations imprisoned a Bishop, Whom Boniface sent vnto him to perswade him to make ware against Infidels, the Pope sent the Archedeacon of Narbo to procure the Bishops libertie, and othervise to denounce, that the kingdome of France vvas fallen to the churches disposition, for the offence of the Kinge.

Platin. in
Bonifac. 2.

Belpag. 16.

26. But let vs goe on with Bel. Since this ladder (saith he) was thus framed. Popes haue tiranized aboue measure, deposed Kings and Kingdomes, and taken vpon them authority, pertaining to God alone. Omitting Bels straunge phrase of depching Kingdomes: if to depole Kings for neuer so iust cause be to
tiranize,

tiranize, Protestants haue tiranized far more in the space of 70. years, then the Pope hath in these 300. years since that decree was made. For in al these 300. yeares, besids one or two Kings of Naples, who were his liege men, I finde deposed by the Pope one Schismatical and heretical Emperour of Greece Andronicus Paleologus, and one other doubtful Emperour Ludouick the Bauarian, two French Kings Philip. 4. and Ludouick 12. and one King of Bemeland George, and one King of Nauarre, besides King Henry 8. and Queene Elizabeth, and these al for heynous crimes. whereas Protestants in 70. years (setting aside the iniustice of their quarrel) haue as much as laie them, deposed one Emperour, six or seauen Kings, & two absolute Queenes, flaine two Kings, one Queene, and one Queenes husband, as before hath bene tolde. c. 4. paragr. 6.

*How many
deposed
by Popes in
300. years.
Clemens 5.
extrauag. ad
Certitudi-
nem.*

27. And Bel who so much obserueth the deposition of Emperours and Kings by the Pope, and omitteth both their iniuries to him, and his benefits done to them, sheweth him selfe to be no indifferent man. For omitting almost 33. Popes put to death by heathen Emperours, Christian Emperours, Princes, and others, haue murdered six Popes vz. Felix 2. Iohannes 11. Iohannes 15.

*Sacerdotes
nunquam
tyranni fue-
runt, sed ty-
rannos saepe
sunt passi:
Amb. ep. 33.*

*vid. Plati-
nam in vit.
Pont.*

*Six Popes
murdered.*

Benedi.

Foure banished.

Six emprisoned.

sixteene deposed.

Platin. in
Alexand. 3.
Liberality
of Popes
towards
England.
Stovve an.

1171.
Polidorus
lib. 16.

Comin. ven-
tura in rela-
tion. de Na-
poli.
When

would Lu-
ther and
Caluin ha-
ve giuen
three King-
domes to
England.

Benedictus 6. Clement. 2. Victor 3. besides *Gregory 2.* and diuers other whome they haue attempted to murder. They haue banished *foure* yz. *Liberius, Sienerius, Vigilius, Martin 1.* besides many others whom for feare of their liues they droue into banishment. they haue imprisoned *six* yz. *Iohannes 1. Iohannes 9. Paschoris 2. Boniface 8. Vrbanus 6. Clement. 7.* besyd *Sergius 1.* & others whom they attempted to imprison. They haue deposed as much as they could *sixteene* yz. *Iohannes 12. al. 13. Benedict. 5. Gregory 5. Benedict. 8. and 9. Alexander 2. Gregory 6. and 7. Gelasius 2. Innocent. 2. Alexander 3. Iohn 22. Urban 6. Martin 5.* by *Alphons* King of Arragon, *Eugen. 4.* by procurement of *Philip* Duke of Millen & *Iulius 2.* whereas on the contrary side (to omit spiritual benefits) Popes haue bestowed the Empire vpon almost al them Emperours whom they deposed, and haue refused to take the Empire from the Germans though they haue bene much sollicitated thereto by the Grecians, and to let passe their liberality. to other Princes, they haue bestowed the Kingdome of *Ireland* vpon *Henry the second*, and of *Naples and Sicily* vpon *Henry 3.* and the most honourable title of *defender of the faith* vpon *Henry 8.* Kings of England: hereby may the indifferent reader (euen setting aside

aside the iustice of the cause, and considering only the fact) clearly perceave, whether Christian Emperours and Princes haue more tiranized ouer Popes, then Popes ouer them, now let vs come to Bels prooffe of his ould flaunder here againe renued, of the Popes taking vpon them power proper to God alone.

28. *A Glosse* (saith he) affirmeth the Pope to haue celestial arbitrement, to be able to alter the nature of things, applying the substance of one to an other, and to make something of nothing: and the Pope (saith Bel) is wel pleased there with.

Bel pag. 14.
Gloss. lib. 1.
tit. 7. c. 3.

Answer. As for the Pope being pleased with the foresaid words, it is more then Bel knoweth, but sure I am he detesterh them, if they be meant of power to create, or proper to God alone. But wel I see that which doth not displease Bel, if it be giuen to Princes; he condemneth as intolerable blasphemie, if it be attributed to Popes. For the foresaid words are al in the ciuil lawe, and

by the Emperours applied either to them selues, or to the Pope: as the Emperours *Gratian, Valentinian, and Theodosius de Sum.*

Three Emperours say the P. hath celestial arbitrement.

Trin. lib. 1. affirme the Popes to haue celestial arbitrement, and condemne them as infamous hereticks, who follow not the religion of Pope Damasus: and his arbitrement in spiritual matters, may be called heauen-

Of what
things Po-
pes or Prin-
ces can al-
ter the na-
ture.

heauenlie, because his authority therein came from heauen. That of altering the nature of things, and applying the substance of one to an other, the Emperour Iustinian *C. communia de leg. lib. 2.* applieth to him selfe and meaneth of ciuil contracts, as legacis and feoffees in trust, which by his imperial power, he can alter and change. and the like power (saith the glosse) hath the Pope in contracts pertayning to spiritual matters. But of altering the nature of natural things, neither the Emperour, nor the glosse dreamed.

Of what
nothing
Popes or
Princes can
make some-
thing.

29. But the words which Bel most vrgerh are, *that the Pope can make de nihilo aliquid something of nothing.* For (saith he) it is a thing proper to God to make something of nothing in al cases and at al tymes. But besides that the glosse neither saith that the Pope can make *de nihilo aliquid*, but *de nullo aliquid*, neither yet in al cases, and al times, as Bel addeth: the foresaid words are taken out of Iustinian. *C. de rei vxor. act. lib. 1.* where the Emperour saith, that because he can make to be accompted a stipulation, where none is, much more he can an insufficient stipulatio to be sufficient: & the like authority in humane contracts touching spiritual matters, the glosse attributeth to the Pope? & this he meant when he said, the Pope can *de nullo fe-*

ere aliquid of no contract make one. which Bel would applie to creatiō & making creatures of nothing as God made the world.

30. Secondlie he proueth his flander, out of Gersons report before answered, and thirdlie out of Gregory 9. saying. *Ad firmamentum Cæli &c.* to the firmament of heauen that is of the vniuersal church, God made two lights, Pontifical authority, and power Roial, that we may knowe there is as much difference betweene Pope & Kings, as betwixt sunne & moone. Is here any word of authority belonging to God? or yet of deposing Kings? but only a cōparison, of Pontifical & Roial power with the sunne & moone (allowed by the publique letters of three Princes electors) and a preferring of the Pontifical before the Roial, which if Bel had any feeling of Christianity in him he would not deny. Is not the loosening and binding of sinns in heauen & earth, of preaching the ghospel, admnistring the sacraments, of feeding Christs sheepe, and the like, which belongeth to Bishops, as is euident out of scripture, far more excellent then Roial power? which as wel woemen and children, as men: infidels, as Christians may haue.

31. The sunne & moone are of the same nature and quality, differing only in more or lesse light, but Roial power is both of nature

Gregor. 9.
lib. 1. decreta.
tit. 33. c. 6.

Written
1279. and
one extāt in
Baron. tom.
10. an. 996.
Matth. 16.
vers. 19. &
18.
Iob. 21. 7.
15. 16.
Act. 20. 7.
18.
Matth. 28.
7. 19.

Royal po-
wer far ex-
ceeds to
Pontifical

Constantin
called Bi-
shops Gods
and profes-
sed him self
vnder them
Ruffin.lib.1.
hist.c.2.

nature and quality far inferiour to Pontifi-
cal: thas is more humane and begun by
men, this supernatural and instituted by
God: that common to Infidels, this proper
to christians: that passeth not earth, this
reacheth to heauen: that concerneth only
the body, this the soule: that helpeth men
to worldlie and transitorie quietnes, this to
heauenlic and euerlasting rest. Bel could not
abide Pope Gregory saying Pontifical au-
thority excelled Royal as far as the sunne
excellerh the moone, nor the glosse saying, it
excellerh it 47. times, how then wil he abide

Chrisost. l.3.
de sacerdot.
Ambros. lib.
de dignit.
sacerdot. c. 2.

S. Chrisostom saying it excelleth the kingdome
as much as the soule doth the body, or S. Ambrose
saying that nothing can be equal to Pontifical dig-
nity, and that Royal glorie, and Princes crownes, are
far more inferiour to it, then lead is to glistering
gould. And againe nothing in this world is more
excellent then priests, nothing higher then Bi-shops.

Ibid. cap. 3.

Ignat. epist.
ad Smirnen-
ses.

or S. Ignatius saying that nothing is more honou-
rable in the church then Bi-shops, and that We owe
the first honour to God, the second to Bishops, the
third to Kings. he exclamed against the glosse
for affirming the Pope to haue celestial ar-
bitremēt, what wil he say to S. Chrisostome
(worthely in his own iudgment Sirnamed
the gouldē mouthed doctōr) auouching that
the Priests throne is in heauen, that he hath authority
to iudge of celestial busines, and that God hath put
the

Chrisosto.
hom. 5. in il-
lud Esaia
vidi Domi-
num, & ho-
mil. 4. item
hom. 60. ad
populum.

the Verie Princes head vnder the hands of the priest,
to teach vs that the priest is a Prince greater
then he. And in an other place affirmeth
a Deacon to haue greater power then an Emperour,
and aduiseeth vs that vwho dispiseth the Priest, at
length falleth to contemne God. and S. Gregory
writing to the Emperour him selfe saith
priests are certaine Gods amongst men, and
therefore to be honoured of al euen of
Kings. But Bel in debasing priesthood, and
too too much exalting Princes, sheweth
him selfe to be a right Apostata from priest-
hood, and a right heretike, who, as The-
mistius said, honour not God but Princes. And
thus much of Bels eight steppes.

32. Thus thou seest Christian reader that
of these eight steps, which Bel imagined the
Pope had to climbe to his superiority ouer
Princes, two of them to wit the first and
secod were steps rather to fal, then to climbe
by, three vz. the fourth, sixth, and sea-
uenth, were euident acts of such authority
alreadie enioyed, & acknowledged by Prin-
ces, the third was but a recouery of his aun-
tient libertie, the fienst is no more a step for
the Pope to climbe, then temporal liuings
are to other bishops. And the eight and last
is a manifest vntruth. But the true step he
omitted, which is Christs promise to S. Pe-
ter to build his Chruch vpon him. and his

hom. 83. in

Matth.

Hom. 2. in

2. in Ti-
moth.

Gregor. lib.

4. epist. 31.

S. Ciprian.

lib. 3. epist. 9.

noteith that

the begin-

ning of

Schismes

& Heresies

is by con-

tempt of

Priests and

Bishops.

Themistius

in l. consul.

apud Socra-

tem. l. 3. c. 25.

Arian Bi-

shops more

for the pa-

lace then

for the

Church.

Hilar. l. cōt.

Constant.

Matth. 16.

v. 18.

Ioan. 21. 16

17.

commission to feed his sheepe, by vertue whereof, al S. Peters successors challendge to be spiritual superiour to al that are in Christs church, or be his sheepe, be they Princes, or subiects, as is euident out of the foresaid decree of Boniface 8.

Bonif 8. ex-
trauag. vnā
sanctam. de
maioritate
& obediē-
tia.

Sed epist.
Ioan. 2. ad
Iustinianum
Imper. Gre-
gor. lib. 1. e-
pist. 24.

Bel pag. 17.

*Bel flande-
reth Prin-
ces.*

Luther. lib.
de secular.
potest. edit.
1523.

lib. contr.
duo edicta
Cæsaris

1524.

Lib. contr.
Henric. Re-
gem Angl.

33. Bel hauing thus (as you haue heard) slandered Popes, thought not to let ether Kings, or Emperors passe free, but saith that some of them haue opened the window to al Antichristian tyranny. Greater iniury he could not do to Christian Princes, then to accuse them of such horrible impiety of opening the window not to some, but to al Antichristian tirany. No maruel if he spare neither Pope nor Priest, who thus handleth Princes? If one ask proofof his slander, he bringeth none, but it suffizeth that he hath said it, his word alone is sufficient to condemne many Kings, & Emperors. This is the respect Protestants beare, euen to the greatest Monarches, when they are against their proceedings. So Luther said Princes for the most parte were ether the veriest fooles or arrantest knaues. And againe. The Turk is ten tymes better and wiser then the Emperor, and other Prin-ces whome he cals idiots doults, madde, furious, and frantik fooles, and namely King Henry 8. he reuileth with such shameful, such spiri-ful, and scurrilous tearmes as I am ashamed to write.

to write. And amongst Protestants nothing more vsual then to cal Princes, Antichrists, and slaues of Antichrist.

34. Bel not yet satisfied with iniuring the Pope, addeth *that he hath made it sacriledge to dispute of his povver*, which is a manifest vntruth disproned by him selfe art: 2. p: 26 where he affirmeth that *the Pope alloweth Bellarmins works*, who at large disputeth of his power. And because Sigebert (whome Bel vntruly calleth the Popes deare fryer, for he was his viter enemy, and to his power fauored the schismatical and Excommunicated Emperor Henry 3, in whose behalfe he fained diuers things as Baron. pro- ueth rom. 9. An. 774.) reprehendeth them, who taught the people that they owe no obediēce to euil Kings, Bel inueyeth against Catholiques. Whereas Catholiques vtterly desie such Doctrin, & condēned it lōg since in the Protestants great grandfather wicliffe and haue learned of the first Pope S. Peter to be subiect in al feare, not onely to good and mo- dest maisters, but also to wayward. But Pro- testants teach that and worse Doctrin, as appeareth by what hath bene sayd before, and by Godman, who (as Conel writerh) published to the world, that it was lawfull to kil vvicked Kings, and whitingham a deane of no smal account, in his preface before Godmans booke, of

pag. ry.
vntruth
26.

vntruth
27.
Trithem. in
Sigebert.

Baronius.

Art. 15. dama-
nar. in Con-
cil. Constan-
tien.

I. Pet. c. 2.
v. 18.
Cap. 3. parag.
4. 5. 6.

Conel of
Church go-
uernment.

c 4. p 35.

Protestants
think it
lawful to
kill euil
Kings.

Bel pag. 18.

28 vntruth

29 vntruth

30 vntruth

firmed it to be the doctrin of the best learned, meaning (as Couel thinketh) Calvin and the rest.

35. Finally because the end of this article should not be vnlike the beginning he concludeth it with three vntruthes as he began it, saying. *That the Popish religion hath bene alwaies condemned of great learned Papists.* If he had named the men, and points of religion, as he told the tyme, the three vntruthes wold haue appeared in their likenes. As I guesse he meaneth of the Popes power for deposing Princes, which I confesse some Papists haue denied, but nether were they the greatest learned men, nor alwayes were there any such, nor hath he proued it to be a point of Popish religion;

And thus much of Bels first

Article. *VVherfore remember*

(Bel) *from whence thou
art fallen and doe pen-
nance. Apoc: 2.*

THE

THE
SECOND ARTICLE
TOVCHING THE
MASSE.

P R E F A C E.

Bel deuideth this Article into foure members, in the first wherof he impugneth the real presence of Christ in the Eucharist; in the second the sacrifice of the Masse; in the third he inueigheth against the recantation which Berengarius made when he ad-⁶ iured Bels heresie; and in the fourth he treateth of apparent contradictions which (saith he) are in the Masse. And the like method we wil keepe in our answer.

CHAP. I.

*Bels reason against the Real Presence of
Christ in the B. Sacrament answered,
his vntruth and dissimulation
therin discouered.*



Paul prophetied. That in the last tymes some shal depart from the faith, attending to the spirits of errors and doctrine of diuils. Which prophecy is most manifestly fulfilled in these heretiks who impugne the Catholique do-

*1. Timoth.
4. v. 1.*

Berengarius

Malmesbur.

lib. 3. in Gui-
lielmo 1. p.

114.

ctin of the B: Sacrament. For of Berengarius (first publike enemy of this Sacrament) Malmesburienses an English Chronicler of his tyme, writeth, that when he came to visit S. Fulbert B: of Charters lying on his death bed, the holy Bishop commanded him to be put forth, protesting that he did see a huge diuill standing by him, and corrupting many to follow him by his flattering hand and alluring breath.

Luther.

Sainctes re-
petit. de Eu-
char. c. 10.Bellarm. l. 1.
de Missa c. 5.Surius in
comment.
1534.Genebrard.
in chron.Erasm. cont.
epist. non
sobriam Lu-
theri.Carolsta-
dius.Zuinglius.
Lindan. ep.
dissuasor. p.
114.Oecolam-
padius.Brent. in Re-
cognit.Iezlerus lib.
de diuturn.
belli eucha-
rist.

2. Luther him selfe confesseth l. de Missa Angul: to: 7: fol: 228. to haue disputed visibly with the diuill and bene persuaded by him to abrogate Masse. And of this his conference with the diuill, besides others, Erasmus a ioly confesser in Fox his calender is a most sufficient witnes. To Carolstadius a great frend at the first of Luther appeared a diuill as he was preaching as testifieth Erasmus Alberus. Zwinglius an eger enemy of the real presence testifieth of him selfe l. de subsid: Euchar: That about the Eucharist he was instructed of a spirit *which* (saith he) *I know not, whether it was black, or white.* And Luther l. cit: writeth that he thinketh Oecolampadius, & others to haue bene choked by the diuill. And the Lutherans call the Zinglians diuillish heretiks, possessed and obsessed of diuills and their opinions diabolical.

3. Finally Caluin, epist: ad Bucer. confesseth that he had a familier, to which he imputeth his vaine of cursing. Thus we see the very Fathers of Protestantisme to haue bene haunted, and instructed of diuils. Who therefore can doubt but their doctrin is the doctrin of diuils, and they, such as hauing departed from the Catholique faith, wherein they were christend, and bred, did harken to the spirits of errors, and teach the doctrin, which they had learnd of the diuill appeareinge in visible forme. Now let vs see how Bel like a good scholer defenderth his black maisters and oppugneth the Catholique, doctrin.

Caluin.

Genium.

4. He begineth his second Article as he did the first, with a syllogisme with dissimulation, and vntruth. *Aquinas* (saith he) *Bellarm: the Councel of Trent, and the rest of the Romish brood hold constantly, as an article of their Christian faith, that the true organical and natural body of Christ, which is locally in haue, is also truly, and really vnder the forme of bread and wine in the sacrifice of the masse: but this* (saith he) *is impossible, as which imply th flat contradiction! ergo &c.* I accept Bels confession of the Catholiques constancy in their faith, which is a vertue far from him selfe, who hath twise altered lis religion.

Belpag. 19.

31. vntruth.

Conc. Trid. sess. 13. can. 1.
Aquinas 3. p. 76. art. 1.
Bellarm. l. 1. de Euchar. c. 2.

Catholiques constant in their faith.

3. *diffimulation.*

Luther. in
prafat. lib.
Sueuarum.
In postrema
confef. fidei
de cæna
Domini. Et
thefti. 15. &
27. A

Ioan. Laua-
therus.
Ioan. Iecle-
sus.

Conc. Trid.
fess. 13. can. 1.
S. Thom. 3. p.
q. 76. art. 1.
Bellarm. lib.
1. de Euchar.
c. 2.

5. Bels diffimulation is euident, for he could not be ignorant that Luther, and his Lutherish brood hold the real prefence of Christs body, and blood in the Eucharist, no les then Catholiques, though otherwise then they doe. For Luther accurseth them and accounteth them blasphemers, and damned foreuer, and in plaine tearmes defineth them to be *heretiques and out of Gods church, who denie the body and bloud of Christ to be receaued with carnal mouth in the venerable Eucharist.* This was Luthers sentence & iudgemēt vpō them that deny the real prefence, which his brood defend with tooth and nayle, as is euident by their endlesse and mortal warres against the Zuinglians and Caluinists, whereof two Protestants haue written two bookes.

6. Bells want of fidelitie appeareth in this proposition whereof he maketh no doubt. For albeit al Catholiques beleue as a point of their faith, that Christs true and natural body and the very selfe same which in heauen is organical, is in the B: Sacrament: yet nether the Council of Trent, S. Thomas nor Bellarmin in the places quoted by Bel, affirme as a point (and much lesse as an Article) of their faith, that it is there organical. For organization being an accident of the body depending of quantity, they hold

hold no otherwise his organization, then they do his quantity to be in the Sacrament. The Councel onely defineth whole Christ, that is euery substantial part of him to be in the Eucharist, without any mention of his quantity or other accidents as appeareth by the words of the Canon. If any shal deny the body and blood together with the soul & Diuinity of our Lord Iesus Christ, and consequently whole Christ to be in the Eucharist &c. be he accursed. And in the same sense sayd S. Thom: 3 p: q. 76 ar: 1. that according to the Catholique faith whole Christ is in the Sacrament. And though art: 4. he teach that Christs quantity is also in the Sacrament, yet affirmeth he it not as a point of faith. In like sorte Bellarm: in the place which Bel citeth teacheth, and truly, that Christs quantity is in the Sacrament, but not with Bels addition, as a point of faith. And though l 3. de Euchar: c. 5. he cal it the common sentence of the Schooles and Church, yet condemneth he not the contrary as heretical, but onely as false and erroneous. And as for Durand accom Gabriel Maior, and Satus also as Sainctes reporteth (whome Bel can not deny to be of the Romish brood as he scornefully speaketh) they thought that Christs body had not his quantity in the Sacrament and consequently must

Durand. 4. d.
10. q. 2. Oc-
cam 4. q. 4. &
tract. de Eu-
charist. c. 29.
maior. q. 2.
Gabr. art. 2.
concl. 2. &
lect. 43. in
Can.

must needs thinke that it was not there organical. And to disproue Bel, Iuel in his apologie writeth, that some Papists affirme Christs quantity to be in the Eucharist, others deny it. For some being perswaded in Philosophy, that quantity essentially requirerh aptitudinal commensuration to place, so that if it be put in a place it must needs be coextended to the place, & thinking that they cold sufficiently verifie Christs words by teaching the substance of his body to be in the Sacrament denied his quantity to be there, saying that God supplieth the effect therof so far forth as is necessary for the soule to informe the body, as in al Deuines opinion, he supplieth the effect of coextension to place, which also is a natural disposition required to life and information of a body or matter. But other Deuines of greater learning and grauity (iudging it an inconuenient thing to graunt Christs liuely body to want in the Sacrament his quantity and figure, and considering better of the nature of quantity, found that no commensuration to place was essential vnto it, but onely a natural propriety, and therefore separable by Gods power from it, as light is from the Sunne) taught that Christs hath his quantity in the Sacrament as a natural accident accompaning his body. And albeit this be
a certaine

a certaine truth and not onely the common opinion of Schooles but seemeth also to be the common sense of Catholiques, yet saith Suarez a learned author Tom: 3. in 3. part.

Suarez.

disput: Si ste: 2. *It is to hard a censure to condemne the contrary of heresie. For (saith he) I find nether expresse definition nor irrefragable testimony of Scripture against it, nor yet any thing which can be conuincd out of reuealed principles, and al the reasons made against it, are deduced out of Philosophical Principles, true and certaine but not altogether eident.* In like sorte Claudius de Sainctes repetit. 4. de Euchar: c. 4. testifieth that this matter is not clearly defined by the Church or Scripture. What shame therfore must it be to Bel to auouch that al Catholiks hold as a point of their faith that Christs body is organical in the Eucharist, and declining the principal question about the being of Christs body in the Sacrament (which is an vndoubted point of our faith, and against which his cheefe argument, which as he saith al the Papists in England can not answer taketh no hold) to impugne the being of Christs quantity in the Eucharist.

Sainctes.

7. Neuerthelesse because it is a thinge most true and most agreeable to our faith. I willingly vndertake the defense therof. Let vs see therfore how Bel disproueth it. For
sooth

pag 20.
Reason the
ground of
Bels faithe.

Scripture.
Matth 26.

7. 26 28.

Marc. 14. 7.

22. 24.

Luc. 22. 7.

19. 20.

1. Cor. 11. 7.

24. 25.

Ioan. 6. 7.

55.

1. Cor. 11. 7.

29.

Fathers.

Damasc. l. 4.

de fid. c. 14.

7. Synod.

Act. 6.

Chryosto.

hom. de Eu-

char. in Eu-

genijs. Cyril.

catech. 3.

sooth because it implyeth contradictiō for a greater
body as Christs is to be cōtained in a lesser as in a cake.

Behould the foundation of Bels faith, the
best weapon of this stout challenger, the
strong reason which al English Papists can
not solue. We bring Christs expresse words
auouching that what he gaue to his Apostle
at his last supper was his body giuen, and his
blood shed for remission of sinnes, which vndou-
btedly he ment of his true body and blood.

For he neuer gaue bred, nor shed wine for
remission of sinnes. We obiekt also his other
words where he calleth his flesh truly meat
and his blood drinke, as it were, preuenting
the figuratiue exposition of Calvinists. Be-
sids the words of S. paul testifying, that who
receaueth vnyvoorthily the E: Sacrament is guilty
(not of bread and wine it receaued) but of
the body and blood of our Lord.

8. To these testimonies of holy writte
we adioyne the vniforme consent of Fa-
thers, who not onely continually cal the
Eucharist the body, and blood of Christ,
and not once a bare figure, but wirthal some
of them affirme that it is no bare figure, but the
very body, and damne the contrary, as abho-
minable and extreme madnes, contrary to tra-
dition of Apostles, and Fathers, and against the
Verity and propriety of Christs vvords. Others
deny it to be bread albeit our taste so indge.
Others

Others say that the nature of bread is changed, that bread changed in nature, not in shew; is by the omnipotency of God made flesh: that bread and vyne are turned supernaturally into the verity of Christs proper flesh. Others say vve eat Christs flesh and drink his blood vwith our mouthes, that vyhat we beleue with faith we receaue vwith mouth. Others auouch that Christ at his last supper carried him selfe secundum literã (that is truly & really) in his hands. Finally others say that as Christ is the true sonne of God, so is it true flesh & blood vvhich vve receaue and drinke. These kind of speeces and many other of the like sort can neuer be verified, vnles the real presence of Christ in the B. Sacrament be defended.

Nissen. orat.
mag. catech.
c. 37. Cipria.
serm. de Cæ-
na. Cyril. A-
lex. ad Calo-
syr.
Chrysosto.
hom. cit.
Damas. sup.
August. lib.
2. cont. ad-
uers. legis &
Prophet. c.
9. tom. 6.
Leo serm. 6.
de ieiun. 7.
mensis.
Aug. serm. 1.
in psalm. 33.
tom. 8.
Hilar. 8. de
Trinitat.

9. Against al these irrefragable testimo-
nies of Gods word, and holy Fathers, Bel
opposeth humane reason, though he ex-
pound them figuratiuely, because he dare
not deny them in bare words which hath
bene euer the shift of heretiques. For so
the Arrians being vrged with these words,
I and the Father are one expounded them figu-
ratiuely, because they durst not deny them,
and their reason could not conceaue how
two persons should be one nature. Likewise
the Marcionits vnderstood those words.
The word was made flesh figuratiuely be-
cause by reason they could not vnderstand

Quod intel-
ligimus de-
bemus ra-
tioni quod
credimus
authoritati.
Aug. l. de v-
til. cred. c. 11.
Heretiques
shift to ex-
pound scri-
ture figura-
tinely.
Ioan. 10. 7.
30.
Heretik: be
figure slin-
gers.
Io. 1. 7. 14.

how

Tantum ve-
ritati ob-
strepit adul-
ter sensus
quantum
corruptor
stilus. Ter-
tull. lib. de
præscript.
Scripture
teacheth mo-
re plainly
Christs real
presence in
the sacra-
ment then
it doth his
Godhead
and huma-
nity.

S. Augustin.
lib. 3. de do-
ctrin. Chri-
stian. cap. 10.
rom. 3.
Caluin. 4. in-
stit. c. 17. pa-
rag. 20. & 23.

Magdeburg.
in præfat.
centur. ad
reginam E-
lizabeth.

how two natures shold be in one person. And for the self same cause Bel and Protestants vnderstand these words, *This is my body giuen for you, my blood shed for you in remission of sinns*, figuratiuely. For these words doe as playnly teach the verity of Christs body and blood in the Eucharist, as those other teach the verity of his Godhead or humanity, yea more plainly, because in these words it is expresse what body, and blood is in the Eucharist, v^z. that which was giuen for vs and shed in remission of sinnes, which kind of addition is not in those other words.

10. But as S. Austin saith *If an opinion of error haue preoccupied the mind, vvhatsouer is othervvise affirmed in Scripture men vvill vnderstand it figuratiuely*. Hereupon Caluin said *that the reuerence of Gods vvord vvvas no sufficient pretence to reiect his reasons*: And calleth it *foolish stubbernes to contend vpon the vvords of Scripture, and them catchers of sillables, foolish, superstitious, vvho stick fast to Christ vvords*. What is this good Reader but to make reason the rule of faith, and not to captiuare our vnderstanding to Gods word, but to captiuare it to our reason, and make it speake properly, or figuratiuely, according as reason can comprehend it. Truly therefore wrote the Magdeburgian Protestants of
such

such as deny the real presence. *With philosophical reasons they so make voyd the testament of God, that the body and blood of Christ concerning the presence and communication therof according to Christs owne most clere, most euident, & most poverful words, they wholie remoue, & with maruelous perplexity of words doe coulourably deceiue.*

II. But to come to Bels reason. *How* proueth he it to be cōtradiction for a greater body to be conteyned in a les. Surely not at al, but as Pithagoras *autos epha* or as Faustus the Manichist who as S. Austin writeth *sayd it, and avay*. Should not he want al reason, who for such a reason proposed without al prooffe, should forsake Christs expresse words, and plaine testimonies of holy Fathers? Breefly I might answer with S. Ambrose. *What seekest thou the course of nature in Christs body, seing he vvas against natures order borne of a virgin*, and admonish Bel of the faithles Capharnaits asking. *How can he giue his flesh to be eaten?* For to what other end tendeth Bels reason then to aske. How can God giue vs his flesh? Let him harken to S. Chrysostome, S. Ephrem and others, aduising him not to be curious but faithfull, not to trust to humain sense, and reason, which is oftētymes deceaued, but to Christs word. *He hath said* (writeth S. Chrysostome) *This is my body, let vs haue no doubt, albeit it seeme absurd*

S. Aug. l. 14.
cont. Faustu.
c. 9.

S. Ambros. l.
de initiatis.
c. 9. tom. 4.
Ioan. 6. 7.

52.
Omnes hæ-
reticorum
& Gentiliū
quæstiones
eædem sunt
quia non
Scriptura-
rum aucto-
ritatem sed
humanæ ra-
tionis sen-
sum sequi-
tur. Hieron.
in Osee 7.
S. Chrysost.
hom. 60. ad
populum &
83. in Matth.
S. Ephren.
lib. de natu-
ra Dei mini-
me scrutan-
da.
Chrysosto.
sup.

absurd to our sense, and reason, which he sayth let his word in al matters, but especially in the sacraments overcome our sense, and reason, which is oftentimes deceived, as Bels is here.

How it is
contradi-
ction for a
greater bo-
dy to be in
a les, and
how not.

12. For albeit it be contradiction for a greater body occupying a place proportionate to it greatnes, to be containned in a les (for so it should be both containned, and not containned in the les:) yet no contradiction at al it is for a greater body retayning it greatnes, to be so coarcted by Gods omnipotency, as it fil a place far les, then is naturally due, or proportionate to it greatnes. For in this case it followeth not, that it shold both be containned, & not containned in the lesser body (as in the former case) but containned onely. And thus we say hath Christ disposed of his body in the sacramēt. And that God cā thus dispose of bodies, we doe not onely barely affirme, as Bel doth the contrary, but can proue by many waies.

Proofs that
God can
put a grea-
ter body in
a lesser.

S. Bede in
Lucam.
S. August. de
hæres c. 82.
tom. 6.
Ambr. ep. 81.
Leo ser. 1. &
2. de nativ.
Nissen. ser.
de occurſu
Domini.
Damaſc. l. 4.
de fid. c. 14.

13. First because Christs body in his nati-
uity opened not his virgin mothers womb.
Ergo then it occupied not a roome naturally
proportionat to the greatnes. The conse-
quence is euident. The Antecedent I proue,
because it is a point of the Catholique faith
as testify S. Bede and S. Austin, and appea-
reth by vniuersal consent of al Fathers as
S. Ambrose: S. Leo: S. Nissen, S. Damascen:
and

and others, and professed in our Creed, that Christ was borne of a virgin, which undoubtedly is ment of a perfect virgin, as wel in body, as mind. And the contrary was the heresie of Iouinian, who (as S. Austin writeth) affirmed that our Ladies virginity was lost *pariendo* by child bearing, which he could not otherwise vnderstand then by the Childs opening her womb, because virginity can not be otherwaies lost *pariendo* by child bearing, and sure it is she lost not virginity by conceauing.

14. Moreouer holy Fathers proue this truth out of that prophecy of Ezechiel 44. v. 2. *of a gate shut and not opened by vvhich the Lord alone should passe* vnderstanding by this shut and vnopened gate the virginal womb of our B: Ladie. And Albeit some Fathers vse the word of opening the womb in their speech of our Ladies child birth, yet they meane not properly, but vse the name of the effect for the natural cause therof. For because children naturally do open their mothers wombs, both Scripture, and Fathers do sometymes cal child bearing opening the womb, and barennes shutting the womb. Of Scripture this is euident out of Gen: 20: 29: 30. & 1. reg: 1. of Fathers it is manifest by S. Hierome who though he say Christ opened the gate of the virgins

G

womb,

Ideo clausa
quia virgo.
Ambr. de in-
stit. virg. c. 7.
August. sup.
& l. 1. cont.
Iul. c. 2. to: 7.
Iouinian
sayd Christs
body shold
be a phan-
taisme if our
lady had
remayned a
virgin in
her travail.
Aug. cont.
Iul. cit.
Hieron. in
Ezechiel. 44.
Ambros. lib.
de instit. vir-
ginis c. 7.
Aug. ferm.
18. de tem-
pore.

S. Hierom.
dial. 2. cons.
Pelagian.

womb, yet he addeth *that it continually remayned shut*, wherby he explicateth how before he took the opening v^z. of Child bearing without any proper opening, for otherwise the womb could not remayne stil shut.

15. Neuertheles Protestants, because it maketh for the Catholique Doctrin of the B: Sacrament, deny the Antecedent, and Willet proueth their denyal, because as S. Luke saith, *Christ vvas presented in the temple according to the lawv. Euery male opening the matrice shalbe holy to the Lord.* But by the like reason he might proue that Christ was conceived by mans seed, because S. Luke in the same chapter writeth that our Lady was purified according to Moises law, which was as we read leu: 12. *of a vvoman which hauing receaued seed had borne a male child.* The answere to both places is the same. Because naturally women conceive by receauing seed, & children are borne by opening their wombs, therefore the law vsed these termes. But as the one law affirmed not, that no woman could conceive without receauing seed, so nether the other, that no child could be borne without opening his mothers womb. And as willets heresy made him to open our Ladies wōb, so his cōscience made him to shut it againe. For why should he teach

Willet

cont. 13. p.

453.

S. Luc. 2. v.

23.

reach that it was shut after her deliury, if he did not thinke the opening did preiudice her virginity? The like prooffe might be drawne out of Christs entring to his Apostles the dores being shut saith S. Luke, and of his issuing out of the sepulchar before the Angel had remoued the stone.

See S. Hilarie lib. cont. Constant. prope fin.

2

3

4

16. Secondly God can by his omnipotency bring a Camel through a needles eye as wel as a rich man into heauen: but he can bring a rich man to heauen keeping his riches, Ergo a Camel keeping his greatnes through a needles eye. The Proposition is euident out of our Sauours words Math. 19. v. 24. 26. The Assumption is manifest and approued by S. Austin epist. 89. quæst. 4. And the same S. Austin lib. de spir. & lit. c. 1. and Nazian. Orat. 36. affirme that it is possible for God to draw a Camel through a needles eye. Thirdly God made the for-nace of Babilon, though neuer so hote, not to heate, yea to refresh the three children, why then can he not make a great body to occupy but a smale roome? For to occupy place is an effect and accident of quantity, as to heate is of heate. Moreouer nature by condensation doth make a body to occupy lesse roome then is due vnto it, as appeareth in the freeing of water, and this it doth with out destroying any quantity therof,

S. Augustin. tom. 2.

S. Gregor. Nazianz.

Daniel. 3.

6

Bel art. 6.
p. 81.

as many excellent Philosophers euen by natural reason do gather. And can not God work the like effect without condensation by some other supernatural meanes? Finally Bel teacheth that euery sinne of it nature excludeth grace, and yet God of his power maketh some sinne to stād with grace: why then can he not make quantity to exclude no body out of the place, though of it nature it should so doe. And thus much touching Bels reason. Now let vs see his authorities.

CHAP. II.

The Authorities alledged by Bel against the Real Presence answered.

Bel pag. 20.

Caietan.

AFTER the forsaid reason he alledgeth some few authorities. The first is of Caietan who affirmed as Angles (saith he) reporteth. That ther is no text that conuinceth the Reader to vnderstand these words. This is my body properly. But Bel greatly wrongeth both Caietan and Angles, in changing the word *Heretik* into *Reader*. For Angles in 4. q. 4. attributeth that opinion to Caietan onely concerning Heretiks, and addeth q. 5. that he seeth to haue recalled it. But how conuincent the Scripture is in this point let Bel learne of Luther writing. That he vvas willing to deny the real presence and endeavored vvithal his power,

Luther. ep.
ad Argentinenses. vid.
Bellarm. lib.
1. de Euch.
c. 1.

power, but could not satisfy the Scripture.

2. But suppose Caietan had said as Bel alledgeth. what then? Doth he therefore deny the real presence, or think those words not to be vnderstood properly? no surely? yea he plainly auoucheth both. Or doth Bel think that euery point of faith is so euidently delyuered in Scripture, as the very words suffice to cōvince any reader though neuer so obstinate? why then are not al heretiks cōuerted by reading Scripture? yea why admytteth he a tradition which is not at al in Scripture? If not, why inferreth he the Scripture not to teach the real presence if it teach it not clearly?

Bel p. 134.
135.

3. The second is S. Tho: Aquinas *whose* (saith he) *affirmeth constantly. Corpus Christi non esse in pluribus locis simul, secundum proprias dimensiones, that Christs body is not in many places at once, according to the proper dimensions therof.* Whose assertion (saith Bel) is my flat position. But Bel herein 1. contradicteth him selfe 2. belyeth S. Thomas 3. vnderstandeth him not. He contradicteth him selfe, for before he said Aquinas held constantly as an article of the Christian faith, that the true body of Christ is truly and really in the Sacrifice of the Masse: & now he saith that he affirmeth constantly an assertion which is Bels flat position to the contrary. How

S. Thom. 4.
d. 10. q. 1. art. 1.
Bel p. 20.

Contradict.
9.
vnt ruth 32.

2-

can Aquinas hold constantly two contradictory points? He belyeth Aquinas, for he is so far from maintayning Bels position, as in the very place which Bel citeth, his conclusion is this. Vnder the Sacrament of the altar, is containd the true body of Christ which he tooke of the virgin, and to say the contrary is heresse. Lastly he vnderstandeth not Aquinas.

3. Bel vnder-
standeth
not Aq-
ui-
nas.

For he thinketh that Aquinas by the for-
said words meaneth, that Christs body can
not be in many places at once with his pro-
per dimensions, & therupon inferreth, that
Aquinas thinketh Christs body can not be
in many places at once, because (saith Bel)
*it can not be without those dimensions which nat-
urally pertain to it.* But (to omit Bels im-
pious assertion, that God can not keep a
body without his natural appurtenances)
Aquinas meaning is playne and euident vz.
That the total cause of Christs body being
in two places at once, is not his owne dimen-
sions alone, but they together with the di-
mensions of the body conuerted into his
body. For he thinketh Christs owne di-
mensions to be the cause of his being in
that place where he is naturally, and the di-
mensions of the body which is transubstan-
tiated, the cause of his being, where he is
Sacramentally. Which opinion of his, about
the cause of Christs being in many places,
maketh

maketh nothing to this purpose.

Durand.

4. Thirdly he citeth Durand whom he saith holdeth the very same opinion. But in this also he both contradicteth him selfe, & belyeth Durand. For in the fourth member of this article, he telleth vs, that Durand *holdeth the forme of bread to be changed v2. into the body of Christ.* True it is that Durand (as before I cited) thinketh the quantiry of Christs body not to be in the Eucharist, yet neuertheles most constantly, he both affirmeth and proueth the substance of his body to be there.

*Bel p. 20.
Contradict.
10.
vntruth 33.
p. 34.*

5. Fourthly he alledgeth S. Austin writing. *That Christ as man is in aliquo loco Cæli propter veri corporis modum: in some place of heauen for the manner of a true body.* Again. *His body must be in one place* Item. *He can not be at once in the Sun Moone and on the crosse according to corporal presence.* But in al these places he speaketh of the natural manner of bodies being in place, as appeareth both by those words (*propter veri corporis modum*) and because he disputeth against the Manichists, who doubted (as the Protestant vbiquists doe now) that because Christs body was vnited to his Godhead, it therby became euery where as God is, which (saith S. Austin) *is to destroy the nature of a true body, nether followeth it* (saith he) *that vvhath is in God be*

*pag. 20.
S. Aug. epist.
57. ad Dat-
danum.
De conse-
crat. dist. 2.
con. Prima
quidem.
lib. 20. cont.
Faustum. c.
ii. rom. 6.*

*Ex August.
epist. cit.*

Ibid.

euery vvhere as God is.

S. Augustin.
som. 8.

S. Augustin.
com. 4.

S. Chrysost.
som. 4.

6. But that Christs body being naturally in one place, might be Sacramentally in another S. Austin neuer doubted, yea expressly affirmeth ser: 1. in psal: 33. where, he saith. *That Christ at his last supper carried him selfe in his ovvn hands secundum literam* (that is truly and properly) *and as no other man can carry him selfe.* And lib: de cur: pro: mort. c. 16. He doubteth whether Martyrs be at once in different places which argueth that he thought they could be. And S. Chrysostom hom: 17. in epist: ad hebr: *In many places is offered not many Christs, but the same Christ euery vvhere, here and there vvhole, one body not many bodyes.* And thus much of Bels first member of this article against the real presence. Now let vs proceed to the second against the Masse.

CHAP. III.

The Masse proued, Bels argument against it answered and his manifold vntruthes therein disproued.

S. Ignatius
apud Theodorum.
dialog. 3.

S. Ignatius epist. ad Smyrnen. writeth of old heretiks. *That they admit not oblation and Eucharist, because they confesse not the Eucharist to be the flesh of our Saviour which suffered for our sins.* And therefore no maruel if Bel hauing in the former member impugned

pugned the real presence, do in this inueigh
against the oblatiō or sacrifice of the Masse,
where, according to Christs owne action
and institution, his body and blood vnder
the formes of bread and wine, are offered
vnto almighty God. That Christ at his last
supper made an oblation to God is proued
many waies.

*Christ offered
sacrifice at his last
supper.*

1.

2. First because he did then giue his
body vnto some, for his Apostles: But to
no other then to God. Ergo to him he then
offered his body. The proposition I proue,
because he sayd not this is my body which
is giuen to you, but for you, and al the
Greek and English Bibles haue in the pre-
sent tense *which is giuen, which is shed*. Ther-
fore then did he giue his body, and shed
his blood to some person for his Apostles,
though soone after he gaue, and shed them
after an other manner on the Crosse. Se-
condly because in S. Luke it is sayd of
the Cup that is was powered out for remis-
sion of sins: but at the passion there was no
Cup powred out. Ergo at supper the Cup
was powred out for remission of sins. The
proposition is out of the Greeke text, wher
the word *powred out* agreeth with the Cup,
and with none els *touto to poterion en to aimati
mou to ecchunomenon*. The assumption is
playne for ther was no Cup at the passion.

2.
*Luc. 22. 7.
19. 20.*

Thirdly

3.

Thirdly at the same tyme when Christs body was broken, it was giuen, and his blood shed for remission of sins 1. Cor. 11. v. 24. But it was in no sort broken on the Crosse as appeareth by S. Ihon. 19. v. 36. and in some sorte broken at the supper, because it was really vnder the forme of bread which was broken, therefore then his body was giuen for remission of sins.

3. Many things more might haue bene said in defence of Masse which are largely, and learnedly handled by Bellarm. in his 2. booke de Missa 10. 2. and somthing shalbe added hereafter as breuity wil permit, and occasion shal serue. Onely here because the Reader may perceiue from what spirit the hatred of Masse proceedeth I aduertise him that Luther writeth of him self, that he had said Masse 15. yeares together thinking it had bene a holy thing, vntil on a time Satan appearing visibly vnto him, and disputing with him against Masse, perswaded him to detest it. From this spirit proceeded first the hatred of Masse, and this confession God wold Luther shold him self make, and publish in print, that al Christians who had any care of their souls, shold detest such doctrine, which the cheefe precher therof professeth he learnt of the diuel, & highly reuerce that which the diuel so much hateth.

*Denial of
Masse pro-
per doctrin
of deuils.*

Luther. l. de
Missa angul.
10. 7. fol. 218.

Sainctes re-
petit. 1. de
Eucharist.

c. 10.

Bellarmin. l. 1.
de Missa c. 5.

Surius com-
ment. 1534.

1517.

Genebrard.
in chron.

See Erasmus
cont. epist.

nō sobriam
Lutheri.

4. On

4. On the other syd S. Iames his Masse is yet extant, and Iewel in his sermon at Pauls Crosse 1560. confessed that the Masse had Christs institution. Which is breefly to confesse that Masse was instituted by Christ and the Apostles, and that our Masse is good, which in substance is al one with that of S. Iames. Likewise the Masses of S. Basil and S. Chrysostome are yet extant and at this day vsed of the Grecians, as the Masse of S. Ambros is vsed in Milan where he was Bishop, and of him self he writeth thus. *I abode in my function and began to say Masse.* S. Austins vse and reuerence of Masse appeareth by his words serm. 91. de temp. *In the lesſon which shalbe read to vs at Masse &c.* and by his complaint ser: 251 of some that compelled the Priest to shorten the Masse and by his testimony of a miracle wrought, by offering the Sacrifice of Christs body l. 22. de ciuit: c: 8; which Sacrifice saith he con: 1. in psal: 33. 17. de ciuit: c. 5 & li: de fid: ad Pet: is frequented in al the world.

5. S. Gregories deuotion to Masse, him selfe testifyeth in these words we euery day say Masse in veneration of Martyrs. l. 7. epist: 29. Indiēt 1: And to omit the Councels of Ephesus, Agatha, Mileuit, & others, which approue Masse; it may suffice for Englishmen that certaine it is that S. Austin who

S. Iames
Masse.

Rastal in
confutac. p.
156.

S. Basil and
S. Chrysost-
Masse.
S. Ambros
Masse.

S. Ambros. l.
5. epist. 33.

S. Augustin.
1011. 10.

S. Gregory.

Councels.

Tom. 1. Con-
ciliorum.
S. Beda lib. 1.
histor. 23. 25.
& 26.

first

England
nameth the
feasts of the
yeer of
Masse.

Protestants
cōfesse that
al Chri-
stians vse
Masse.

Chytreus o-
rar. de statu
Ecclesie in
Gratia.
Caluin. l. 4.
c. 18. & pa-
rag. 1. & 11.
Lindan. ep.
dissuasoria.
p. 108.

first cōuerted our English nation to Christs
faith, both said Masse and wrought mira-
cles in confirmation of that faith & seruice
of God which he preached. And in honor
of Masse haue our Ancestors named diuers
principal feasts of the year as Christ-masse
Candle-masse Michael-masse Martin-masse,
builded Churches, erected aultars, founded
Monasteries, and endued Bishopricks and
benefices, and liued and dyed in vse and
honor of Masse. And not onely they, but
al the Christian world as Grecians Arme-
nians, Ethiopians, Moronits, Syrians, Rus-
sets & others, as testifyeth Chytreus a Pro-
testant. And Caluin confesseth that the
whole world beleued Masse to be a propi-
tiatory Sacrifice, & that in this the Fathers
are against him. And who is so careles of
his saluation as to forsake the Fathers to-
gether with the whole world, and follow one
lewde Minister condemned of buggery, as
the authentical processe yet extant in,
Noioun doth record.

Bel p. 22.

instru-
34.

6. Now then let vs heare Bels or rather
the diuels arguments against Masse. The A-
postle (saith he) telleth vs that Christ rising from
the dead dieth no more: The Papists tel vs that
Christ dieth euery day, nay a thousand tymes aday in
the daily sacrifice of their Masse. But better
might we say that Bels tale of the Papists,
con-

conteyneth a thousand vntruthes. For Papists (as Caluin confesseth) l. 4. instit. c. 18. *Caluin.*
 paragr. 5. professe. *That they nether vvil nor can kil Christ.* But say with Bellarmin. *That it is sacriledge to say that Christ dieth at Masse.* Yet wil Bel wring the contrary out of Bellarm: as water out of a flint. First because he graunteth. *That a Sacrifice implyeth intrinsecally the consumption of the thing sacrificed.* But this is answered out of Bellarmin teaching that Christ hath two kinds of being to wit naturally and Sacramentally. And the consumption of his Sacramental being, in the Masse, is no killing, because it is not by real separating his soule & body, but onely by consuming the Sacramental formes in which he was Sacramentally. *Bellarmin. l. 1. de Missa. c. ultimo. pag. 22. Bellar. sup. c. 2. Sup. cap. ultimo. August. lib. 13. de ciu. c. 3.*

7. Againe Bellarmin (saith Bel) telleth vs *that Christs body and blood are offered truly and properly in the Masse.* True: and the like saith S. Austin, S. Ambros, S. Chrysostome, and others. But doth Bel think euery thing offered to God to be killed? then was Christ killed when he was offered in the temple, Samuel, when he was offered by his mother, and bread, wine, and frakincense offered in the law, were killed. Thirdly he proueth it out of Bellarmin, writing *that flesh and blood are not fit for meat vnles the beast (as Bel translateth) dye or be slayne,* Here Bel cold *Bel p. 22. Sup. cap. 13. S. August. J. 2. q. euangel. 9. 3. S. Ambros. in psal. 38. & in 1. Luc. S. Chrysost. hom. 24. in 1. loc. & hom. 17. ad Hebr. Luc. 2. 7. 22. 1. Reg. 1. 7. 25. Leuit. c. 2. Bellar. l. 1. de Missa c. 12.*

cold not imagin that Bellarmin spake of Christ (as in deed he doth not) vnles he think he called Christ a beast. But because flesh and blood of beasts are not fit for our meat before the beasts be killed, he proueth by parity that Christs flesh and blood were not fit to be proposed in manner of meat before he was sacrificyed. And therupon gathereth that he did Sacrifice him selfe at his last supper in an vnbloody manner, and after the order of Melchisedech before he gaue his flesh, and blood as meat & drinke to his Apostles. Which reason he tooke out of S. Gregory Nissen: whose words shalbe alledged herafter. And of Christs body Bellarm: professeth. *That it taketh no hurt, nor leeseth his natural being, when the Eucharist is eaten.*

S. Gregor.
Nissen. ho.
mil. i. de Resurrectione.
Sup. cap. vii.

Bellarmin l. i.
de Missa. c.
vltimo.

Belpag. 22.
False translation.
vnteruth 35.

8. His fourth prooffe is out of Bellarm: when he saith. *That a true and real Sacrifice requireth true and real killing quando in occisione ponitur essentia sacrificij*, which Bel translateth thus *Seing the essence of a Sacrifice consisteth in killing, Which* (saith he) *is the constant doctrine which S. Paule inculcateth to the hebrews: 9: 7. 17. 25: 26. 27. 28.* But this prooffe relyeth onely vpon Bels false translating the word *Quando Seing* which he should haue translated *When*. And Bellarmins mynd is that the true Sacrifice requireth true killing, when

When the essence therof consisteth in killing, as it doth in al bloody Sacrifices. But as for the Masse, he auoucheth it to be *no sacrifice but sacriledge to say that Priests really kil Christ.* And most false it is that S. Paul euer thought the essence of sacrifice to consist in killing. For beside the vnbloody Sacrifice of Melchisedech, he was not ignorant of diuers vnbloody Sacrifices in the old law, as of incense, for which there was a special aultar, and of bread and wine. And in the places quoted by Bel he affirmeth that it was necessary for Christ to dye, & by once dying to redeeme the world, which maketh nothing to this purpose.

Loc. iam cit.

9. These proofs out of Bellarmin. he confirmeth by a constant position, and general receaued axiom (as he saith) in the Popish Church, that by vertue of the words of consecration Christs body is put a part from his blood, and his blood from his body, and he so slain. But omitting Bels fond inferring Christ to be killed, if his body and blood be put a parte how focuer, because not to put body and blood a parte where they were not before, but to separat them where they are vnited, is to kil : Els God should kil a man, if he created a soule and body a part. Omitting I say this fond illation, a manifest vntruth it is to affirme, that to be a constant position and gene-

Bel pag. 25.

vntruth 35.

general axiom in the Popish Church which she condemneeth as heresic in these words.

Conc. Trid.
sess. 13. cau. 3.
& c. 3.

Accursed be he who shall deny that whole Christ is contained vnder ether forme of bread and wine.

And the contrary is his Maister Luthers doctrine as testifyeth Bellarm: l. 1. de Euchar: c. 2.

Bel p. 23.
Bellarm. l. 1.
de Missa.
c. 12.

10. But let vs heare what coulor he hath of this so notorious vntruth. Bellarm: (saith he) *teacheth. Ideo in cena seorsum consecratur corpus, & seorsum sanguis &c.* which Bel thus Englisheth. *Therefore is the body consecrated a parte in the supper, and the blood asunder, that we may vnderstand the presence of the body, and blood in the supper, to be there after the manner of a body slayne, and dead.* But what? is to consecrate a parte, to put a parte? But Bellarm: telleth him that it is a far different thing, and that albeit Christs body and blood be seuerally consecrated, yet they are not seperated, nor one without the other in the Sacrament, because as the Councel of Trent saith, they are so naturally, and necessarily vnited in his resurrection, as they can be no more disioyned. Which vnion because they wanted in the tyme of Christs death, if then Masse had bene said, they had not onely bene consecrated seuerally but also put a parte. But what incouenience inferreth Bel hereof? None at al. And thus much of his first argument against Masse.

Conc. Trid.
sess. 13. c. 3.

3. Thom. 3. p.
476. art. 1.

CHAP. IIII.

*The rest of Bels arguments against
Masse confuted.*

HIS second argument consisteth of *Belpag. 23.*
 many absurdities, and grosse impie- *24.*
 ties, which (saith he) follow of the Masse,
 & he reckoneth diuers. First *that Christ at his*
last supper was both sitting at table, and borne in
his own hands. But if this be absurd and im-
 pious, impious, and absurd was S. Austin, *S. Augustin.*
 when he said that Christ at his last supper *serm. 1. in*
carried him self in his hands secundum literam *psalm. 33.*
that is properly, and therein did more then any
man can doe. But what absurdity is it more,
 then for a body to be in twoe places? for
 that being once done, one may carry him
 self as wel as an other. As the soule because
 it is in al parts of the body, as it is in the
 legges carrieth it selfe as it is in the body.
 The second absurdity is *that Christ at his last*
supper was both liuing and dead. But this fol-
 loweth not, for he was a liue in the Sacra-
 ment, though there he shewed no acts of
 life, and as long as he is a liue according to
 his natural being, he is neuer dead in the
 sacrament, because his sacramental being is
 a memorial of his natural being represen-
 ting, and depending of it.

2. The third absurdity is that Christ was

H

both

both visible and inuisible. Nether doth this follow. For though he were inuisible in the Sacrament, yet it is not true to say absolutely, he was inuisible, because he was there visible in his proper forme. But that he was visible in his proper forme, and inuisible in the sacrament, is no more absurd, then that after his resurrection he was visible to the Apostles, and inuisible to the Iewes, visible to S. Paul, and not to his Companions Act. 9. v. 7. Willet saith that S. Paul did see no man. But we wil rather beleue Ananias saying that *Christ appeared to him in the way.* Act. 9. v. 17. The fourth absurdity is, that Christ was at his supper long and short, broad and narrow, light and heavy. But rather these follow, for what length bredth or weight Christ had in his proper forme, the same he had in the sacrament, albeit it had not there the like effects of filling roome, or weighing; as nether he had when he was borne, and walked vpon the Sea.

3. The fift is, *that Christ was a sacrifice for our sins before he dyed for vs.* This which Bel condemneth of impiety; we haue before proued it out of Scripture to be certayne verity, & for such the holy Fathers auouch it, let Bel heare one or twoe for al. S. Gregory Nissen. orat. 1. de Resurrect. Christ offereth him self an oblation and hoste for vs being both

Math. 29.

Marc. 16.

Luc. 20.

Ioan. 20.

21.

VVillet Cō-
trou. 4. q. 3.
p. 113.

4.

Math. 14.

Marc. 6.

Ioan. 6.

5.

S. Gregor.
Nissen.

both the Priest, and the lamb of God. When was this? When he gaue his body to be eaten and his blood to be drunk to his disciples. For it is manifest to euery one, that man can not eat of a sheepe vnles slaughtering goe before eating. Seeing therfore he gaue his disciples his body to be eaten, he euidently shewed that the sacrificizing was already perfect, and absolute. S. Chritostome also hom. de proditiōe Iudæ. rom. 3. saith. On that table was celebrated both Paschaes of the figure, and of the verity. Againe Iudas was present, and partaked of that sacrifice. And the Fathers are so playne for this matter, as Kemnitius confesseth they vsually say that Christs body and blood was at this supper a sacrifice, an oblation, an hoste and victime, and he could not escape their authorities, but by casting of a figure.

S. Chrysostom.

Kemnitius.

4. The Sixt and last absurdity or impietie which Bel inferreth is that al Christs sacrifice at his supper was imperfect, or at his passion needles. But nether this followeth. For Christs sacrifice at his supper was a most perfect vnbloodly sacrifice according to the order of Melchisedech, and yet his sacrifice on the crosse was needful, as the peculiar price which God exacted at his handes, for the redemption of the world, that as the apostle saith, by death he might destroy him, who had the Empier of death. For albeit not only Christs whole body and

Hebr. 2. 9.

15.

blood in the Eucharist, but euen the least drop of his blood, had been a sufficient sacrifice to redeeme the whole world: neuer theles God, partly to shew his great hatred towards sinne (wherof Christ bore the punishment: partly to manifest his infinite loue towards man kinde, for whose saluation he would not spare the life of his only sonne: partly for many other causes, exacted of Christ the superabundant price, and ranfome of his bloody sacrifice on the crosse. But let vs heare how Bel disproueth this.

5. He citeth fowre places out of S. Paule Heb 9. and 10. to proue that one oblation of the crosse was sufficient to take away all sinns in the world, and that by it once made we are made holy, and after it once donne Christ sitteth at the right hand of God. But what is this to the purpose. For we affirme not Christ to haue offered sacrifice at his last supper, because his sacrifice on the Crosse was not sufficient, or we not made holy by it: but because the scripture and fathers teach so, and Christ therby executed the function of his priesthood, according to the order of Melchisedech, and applyed vnto his apostles the vertue of his bloody sacrifice, as he applyeth it vnto vs by the dayly sacrifice of the Masse: and did

did not make perfect and consummate his bloody sacrifice, as Bel falsly chardgeth vs to thinke. As Bellarmin (whom onely I cite because Bel accounteth his testimony most sufficient) sheweth at lardge lib. 1. de Missa cap. 25. Wher also he answereth Bels arguments. But he should do wel to obiekt the aforesaid wordes of S. Paul against Caluin blaspheminge lib. 1. instit. 16. num. 8. & 10. *That nothinge had beene done for vs if Christ had only suffered corporal death, but we needed a greater, and more excellent price.* For this is plainly to say, that the oblation of Christs body once was not sufficient, nor that Christ perfected al by one oblation, which is expresly against S. Paule Hebr. 10. v. 10. 12. 14. And thus much for Bels second argument against the Masse.

Caluin. 2. instit. c. 16. paragraph. 10.

Hebr.

6. The third is this, *The Eucharist is a testament, ergo either no sacrifice at al, or of no valew before the testators death because S. Paule Hebr. 9. v. 17. denieth a testament to be of force before the testators death.* Answer. The Antecedent we grant with S. Luke 22. v. 20. though Bel him selfe deny it soone after. The consequence we deny? for as the blood of calves, wher with the old testament was confirmed, was both the peoples sacrifice to God and his testament to them as appeareth Heb. 9. 20. and Exod. 24. v. 8. so Christs

Bel p. 24.

Hebr.

blood at his supper was both his sacrifice to his father, and his testament to his apostles: And as a sacrifice it tooke effecte immediatly, because a sacrifice is an absolute gifte made to God, dependinge of no condition to come: as the sacrifice of Abel and Noe pleased god immediatly. But as a testament it was not of force, til (as S. Paule saith) it was confirmed by death; because a testament is a deed of gift, not absolute, but vpō condition that the giuers death ensue.

Gen. 4. 8.

Hebr. 9. 7.
17.

II. Contra-
dict.

Belpag. 25.

Math. 26.
v. 28.

Luc. 22. 7.
30.

50.

7. Bel hauinge (as you haue heard) labored to proue the Eucharist to be no sacrifice, because it is a testament, strayght after inferreth thervpon, that it is not really Christs blood, because it is not really a testament. For (saith he) *as Christ sayd in S. Mathevv. This is my blood of the nevv testament: so he said in S. Luke this cup is the nevv testament in my blood: But it is not really the nevv testament, because remission of sinnes is referred to shedding of his blood, which was on the crosse, not at supper.*

Ansver: The proposition I grante, & deny the assumption: for not onely the last wil of the testator, but euen the authentical euidence thereof is properly called a testament. So we cal the Bible the testament, and Circumcision is called a testament, Ecclesiast. 44. v. 21. and a couenant Gen. 17. And Christs blood is the authentical euidence

dence of his last wil, or els he made none.

8. And Bels reason maketh quite against him selfe. For Christs blood was shed at his supper for remission of sinns, as we proved before, and him selfe testifieth sayinge then in the present tense, *Which is shed for remission of sinns*, as the Euangelists both in Greeke and English bibles testifie. But because it was not shed or powred out then in a bloody manner, and proper forme, Bel wil not verifie Christs words in that tense wherein he spake them, not consideringe that euen then Christs blood being in a chalice in forme of wine, was in that forme powred out into the mouths of the Apostles for remission of their sinns; and his testament therby made, as the old was by the sprinkling of Calues blood vpon the Iewes: though the ratifying and confirmation therof, was afterward by his death.

Bel reasoneth against him self.

How Christs blood was powred out at the last supper.

Exod. 24. v. 8.

Hebr. 9. v. 20

9 Bels fourth argument is out of S. Paul Heb. 10. v. 18. *non est propter peccata. propter hamartias.* There is not hence forth an oblatio for sinne, Some Catholiques answer that the Apostle meaneth an other oblation in substance, as the oblations of the Iewes were, who offered dayly different beastes, and the oblation of the Masse is in substance al one with the oblatio of the Crosse. This Bel impugneth, because then the Masse sacrifice should be of infinite

Bel pag. 25.

~~truth~~ 36. Valewv, vvhich no Papist dare auouch. Here is an vntruth for many learned Papists auouch it, as Caietan, Siluester, Canus, Ruard, Soto: and others, though they grant the effect therof to be finit, as the passion, and intercession of Christ are of infinit valewe, though the effect they worke be but finit, because few are saned. But others as Thomas, Scorius, Gabriel, Bellarmin: and deuines commonly deny Bels illation. for though the hoste offered in Masse be of infinit valew, yet the offeringe of it by men, is of finit valew. Because al mens actions haue that valew which God by his grace giueth to them, which is but finit. And Bel by the widdowes offeringe Luc. 21. might know that the valew of the offering is not alwayes correspondent to the valew of the thing offered. For rich mens giftes exceeded her 2. mytes, and yet their offering was inferior to hers. And much more inferior is mens offerings to the offering of Christ, though they offer the selfe some hoste.

10. But in deed the Apostle in the place cited by Bel, doth not so much deny an other oblation in substance, as an other ful and perfect partakinge of Christs oblation, teaching the Hebrues (as he had done before and as agayne in this Chapter v. 26.) that

Caiet. 3. part.
q. 79. art. 5.
Siluest. ver-
bo Missa. q.
9. Can. 12. de
locis. c. 13.
ad 10.
Ruard. art.
16. parag. 2.
Soto 4. d. 14.
q. 2. art. 2.
S. Thom. 4.
d. 45. q. 2. a. 4.
Scot. quodl.
20.
Gabriel lect.
26. in Con.
Bellarm. l. 2.
de Missa c.
4.
Scholastici
4. d. 45.

that if after they haue bene baptized they retorne agayne to the old lawe and Apostatate from Christ, they cannot haue the like abundant remission of sinns applyed to them as was in bapisme. And this he ment by those words, *where there is remission of those* (sinns) *nowv ther is not an oblation for sinne,* which he vttereth more playnely v. 26. *If vve sinn vwillingly after the knowledg of the truth receaued, nowv ther is not left an hoste for sinns, but a certaine terrible expectation of iudgment.* Because God hauinge once pardoned by baptism both offence and punishment, afterward vseth not the like mercy, but punisheth sinne.

11. After this Bel turneth to his old custome of iniuringe his Mayster Bellarmin, charginge him with denial of the Masse to be truly and properly propitiatory, because he saith, that Christ being nowv immortal can neither merit nor satisfie. Wheras Bellarmin spendeth one whole chapter of that booke to proue Masse to be a propitiatory sacrifice. And strayght after those wordes which Bel cyteth aproueth Masse to be a satisfactory sacrifice, because by it, Christ's passion accordinge to his institution, is applyed to take away the temporal paynes of the liue and dead. And by the wordes which Bel citeth, onely meaneth that Masse is not properly propitiatory as it proceedeth

Bel pag. 16.

Bellarmin. l. 1.
de Missa c. 4.
cap. 2.

cap. 4. cit.

deth from any acte which Christ now hath, because now he can neither merit nor satisfy. Wherefore falsly Bel doth accuse. *Papists that with them Masse is one while a propitiatory sacrifice and an other while not.* For the Tridentin Council whom they al followe, hath defined it to be truely a propitiatory sacrifice. And Bellarmin proueth it at lardge out of Scripture, Fathers, and Councils. See Origen hom. 13. in Leuit. S. Chrysostom. lib. 6. de sacerdot. & hom. de prodit. Iudæ S. Austin q. 57. in Leuit. S. Beda lib. 4. Hist Chap. 22.

Conc. Trid.
sess. 22. c. 2. &
can. 3.
Bellarmin. c.
2. cit.

Origen. to. 1.
S. Chrysost.
tom. 5. &
tom. 3.
S. Augustin.
tom. 4.

Bel pag. 26.

12. His fift and last argument against Masse is taken out of the decree & glosse de consecrat D. 2. Can. *Hoc est* thus translated by Bel. *As therefore the heauenly bread, which is the flesh of Christ, is after it manner cald the body of Christ, when in deed it is the Sacrament of Christs body, of that body which is visible, vvhic is palpable, mortal, & nayled on the crosse. And that oblation of flesh, which is made by the hands of the priest is called Christs death, and Crucifixion, and not in truth of the thinge, but in a mystery signifyng the thinge: so the Sacrament of faith by which baptisme is vnderstood is faith.* Hetherto the decre now the glosse therof: *The heauenly Sacramēt which representeth Christs flesh truely, is called the body of Christ, but improperly, Wherefore it is said after it manner, but not*
in the

in the truth of the thinge, but in the thing: signified that this may be the sense, it is called Christs body (that is to say) it signifieth his body. These (saith Bel) are golden wordes (as God would) by pens of Papists deliuered.

13. I accept his confession. First then S. Austin and S. Prosper are Papists, for (as Gratian out of whom the decree is takē testifieth) the words of the Decree were first deliuered by S. Austins pen, and after recorded by S. Prosper. Secondly I hope Bel hereafter wil allowe of sacrificinge or offering flesh by the hands of the priests, because these are part of the golden wordes of that decree. For this so gentle confession, I wil dissemble with a litle fault of Bels translatinge, *quod visibile quod palpabile mortale in cruce positum est*. Thus, which is visible palpable mortal & nayled on the crosse. When he should haue said, which being visible palpable mortal was nailed on the crosse. Now let vs heare what he gathereth out of the afore said words to the confusion (as he saith) of Papists but he should haue said to his owne.

Gratian. de consecrat. d.
2. can. Hoc est.

S. Austin
and S. Prosper
Papists.
Sacrificing
of flesh by
Priests hands
allowred by
Bel.
2. False
translat.

14. 1. That the blessed bread of the Eucharist is called the Body of Christ. What is here against Papists? who willingly so cal it, but rather against Protestants who seldom or neuer cal it so. 2. That it is also called the passion and death

pag. 27.

37. vntruth

death

death of Christ. This is an vntruth: for not bread of the Eucharist, but the sacrificing of flesh with Priests hands is so called. 3. *That it is not Christs body truely.* This is most true, for the bread or rather the forme therof, in the Eucharist, is not Christs body truely & properly 4. *That it is Christs body as the Sacrament of Baptisme is fayth.* This is nothing against vs, who confesse bread (or rather the forme therof, called bread because it so seemeth to sense) to be but a Sacrament of Christs body.

15. 5. *That it is not Christs body in truth but in signification.* This S. Austin saith not but onely that the oblation of the flesh of Christ by the priest is his death and passion not truly but in a mystery signifyng his death, which maketh nothing against vs or to this purpose. The glosse in deede saith that the Sacrament is not Christs body in truth, but in signification and the same say al Chatholiques namely Bellarmin l. 1. de Eucha. c. 14. The Sacrament of the Eucharist is not Christs body but containeth Christs body, for a Sacrament is a sensible signe, and this sensible signe of bread and wine, is that which the glosse sayd is not in truth Christs body but is improperly so called: which is so far from being the vpsshot of the controuerfy, or not admitting any solution, (as

301 pag. 27. Bel fondly boasteth) as in mans sight that bath

Bellarmin.

hath eyes, it requireth no solution. For who wil thinke that one denieth Christs body to be truly in the Sacrament, because he denieth the Sacrament (which is the sensible signes of bread and wine) to be truly his body? So Bel may gather that a body containeth not a soule, nor a place a body, because the continents, are not the thing conteyned. But (saith Bel) if Christs body were in the sacramēt really it should be there in rei veritate truly. As if the glosse had denyed that Christ is in the Sacrament in rei veritate. Suerly this sheweth that Bel neuer ment to deale in rei veritate. And thus much of the 2. member of this Article. Now let vs go to the third.

CHAP. V.

Berengarius his Recantation explicated and S. Austins authority answered.

POPISH decrees (saith Bel) tel vs a long tale of one Berengarius some tyme Deacon of a church in Gaunt. No maruail if this tale seeme long to Bel, which recounteth the foyle of his heresie against the real presence, in Berengarius the first brother therof, in a general counel at Rome vnder Pope Nicholas the second, aboute the year of Christ 1060. wher he recanted publikly

Belpag. 28.
Berengar. condemned of 113. Bishops.
Lanfranc. de Sacram. Eucharist.

and

and (as him selfe saith) willingly, denouncing al such to deserue eternal curse, who denyed Christs body and blood to be really in the Eucharist.

Bel lacketh
latin.

∴

Bucleis an-
swer to 8.
reasons p.
62.

Malmesbur.
l. 3. histor.
Angl. in Ga-
briel. 1. p.
114.

Bel maketh him Deacon of Gaunt, wheras he was Archdeacon of Angiers in France, not being able to distinguish Andeaum from Gandaum Angiers from Gaunt; and because he abiured his heresie, Bel termeth him a *silly Deacon*, though his brother Buckley cal him an excellent and holy man. In deed he found more mercy at Gods hands then I read of any Arch-hereticke, and dyed a penitent Catholike. For dying on twelf day said (as Malmesbur. an English author at that tyme writeth.) *In this day of his apparition my lord Iesus wil appeare to some, to glory as I hope for my repentance, or to punishment as I feare for others seduced.* The like repentance I pray God send to Bel ere he dye, that as he hath imytated Berengarius in heresie, and in abiuration also of it at Rome (if I be not deceaued) he may likewise imitate him in repentance and penance.

Distinct. 2.
et.

2. But because Berengarius in his recantation, which was afterward put amongst the Decrees, professed that *Christ in the Eucharist sensualiter manibus sacerdotum tangitur, frangitur, & dentibus fidelium atteritur, is sensibly touched with hands of Priests, broken, and chewed with the teeth of the faithful*, Bel exclaymeth
migh-

mightely, calling his recantation (but yet without al prooffe) *cruel, barbarous, villanous, blasphemous, and horrible impietie*. Gladly he would haue the reader belecue, that Catholiques professe Christs body to be in it selfe broken, and torne in pcees one member from an other, though him selfe soone after not only alleadge Bellarmin to the contrary, but confesse also *that by the Popes doctrine Christs body can not be broken or torne truly, and in deed*, and cite the Glosse vpon the said decree saying, *that it were a worse heresie to thinke we made parts of Christ, then to deny him to be in the sacrament*. And this is euident by the Masse it selfe where we say, *Christ nether broken, nor deuided is receaued whole, and no cuttinge is of the thing, the breach is onely in the signe*.

3. Neuertheles Christs body is said to be toucht, broken, and chewed in the Eucharist, because the signe of bread in which it really is, is so vsed. As God is said to haue bene crucified, because the humanitie in which he was, was so handled, and Christ touched when his garment was touched. And these kind of speeches we learnd of the holy Fathers. For S. Chrysostom. speakinge of the sacrament saith expressely *that Christs body is broken*, In other place we see, *feel, eat, and haue Christ within vs*. Agayne

p. 29.

pag. 30.

Missa de corpore Christi.

S. Chrysost.
hom. 24. in
1. Cor. 10. 4.
Hom. 83. in
Math. 10. 3.

Christ

Hom. 46. in Jer. 10. 3. 61. ad populum to. 5. Tertul. 1. de Idolatria. Christ gaue him selfe to vs to touch, to eate, and fasten our teeth (marke Bel) on his flesh. Tertullian inueighinge against vnworthy receauers saith *Corpus Christi laceßunt*. They vex Christs body. S. Ciprian of the same

S. Ciprian. serm. de lapsis.

1. Cor. 11. 24. in the greek.

Bel pag. 30.

Bel admitteth Christs body to be consumed.

Bel pag. 29.

Bellarmin.

affirmeth: *They vse violence to Christs body and blood and with their mouthes do offend him.* And they learnt these speeches of Christ him selfe saying: *This is my body which is broken.* Wil Bel now condemne Christ and these holy fathers of wickednes, villany, blasphemy, and horrible impietie? Surely they vse the very wordes of touching, breaking, and fasteninge, or chewing with teeth. Nay wil he condemne both English, and many forrayne Protestants whose constant doctrine (saith he) is that *Christs body is broken torne & consumed with mouth and teeth.* Behold good reader. for Papists to say Christs body is touched, broken, and torne, is villany wickednes, blasphemy and horrible impiety: but for Protestants to say the same and adde consuming too, is good doctrine.

4. But Bel wil say that he addeth, that al these are to be vnderstood significantly and sacramentally. True. And the same adde wee. For as him selfe citeth out of Bellarmin lib. 2. de Concil. c. 8. *It is and al wayes was certayne that Christs body being now vncorruptible can be nether broken nor torne but in a signe*

signe or sacrament. But the difference is in the vnderstanding. For we say Christs body is broken in a signe, which really, and truely containeth it; and Protestants say it is broken in a signe, from which Christ is as far as heauen is from earth, and to expresse this difference, and to exclude the sense which Berengarius vsed, and the Protestants haue learnt of him, the Pope and Council made him to professe. That he beleeued this to be *in rei veritate* in the verity of the thing. Not as if Christs body weare in it selfe so handled, for therof there was neuer doubt, but that it was not handled so in a bare signe, but in such a signe as in *rei veritate* truely containeth Christs body. As the woman Luc. 8. did *in rei veritate* truely touch Christ when she touched his garment, in which he truely was: as appeareth by his words ib. v. 46. *Some body hath touched me:* But the Crucifiers, when they parted the same garments, did not touch him *in rei veritate* truely, because then he was not truely in them. And hereby appeareth how the contrariety, which Bel noteth betwixt the Council and Bellarmine, is none at al, and how protestants can not verifie the breakeing of Christs body, so wel as Catholiques can, and least of al can (as Bel imagineth) verifie Christs wordes of his body

Catholiques and Protestants agreement and difference about the breakeing of Christs body.

3. Luke.

3. Ihon. 19.
7. 23.

pag. 19.

I giuen,

giuen, & blood shed for remission of sinnes,
because neuer was any bare figure giuen or
shed for remission of sinnes.

pag. 30.

5. But a singuler note (saith Bel) and
worthy to be marked, is gathered out of
the glosse vpon the foresaid decree, when
it aduiseh vs, That vnles we vnderstand Be-
rengarius words soundly, we may fal into worse
heresie. Marke these words (saith Bel) for they
teach vs playnly, that it is a most dangerous thing
to rely vpon Popish decrees, euen then when they
pretend to reforme the Church and condemne here-
sies. But better may we saye marke this note,
for it discouereth Bels malice, and folly,
& teacheth vs plainly that it is a most dan-
gerous thing to rely vpon heretikes, euen
when they promise to auouch no vntruth
of any man, as Bel did a litle before. For
what aduiseh the glosse, against the relying
vpon Popes decrees, and not onely against
misunderstanding them. May we not in
like manner say of the scripture, that vnles
we soundly vnderstand those wordes, John
6. except you eat the flesh of the sonne of man, and
drinke his blood, you shal haue no life in you, but
grossly as the Capharnaits did of eating it
sodde or roasted, or cut in peeces (as testify
S. Ciprian and S. Austin) we shal fal into
greater heresie, then that of Berengarius
was. What now Syr Thomas? may we
there

Ciprian. de
eana Do-
mini.
S. Augustin.
tract. 37. in
Ioh.

therfore infer that it is a most dangerous thing to rely vpon scripture?

6. Finally Bel concludeth this third member of his article with an argument drawne out of S. Austins words: *illi manducabant panem Dominum, illi panem Domini contra Dominum*. They (the Apostles) eat the bread our lord, he (Iudas) eat the bread of our lord against our lord. Out of which wordes Bel frameth an argument so inuincible in his conceypt, as he promiseth to subscribe, and neuer more to write against any parte of Papists doctrine, if it be answered. Marke therfore I pray thee gentle reader his argument, and my answer, and iudge, whether he be not bound to turne his coate the third tyme, if he wil performe his promise. The argument he proposeth out of forme, but it may be reduced to this. Iudas receaued but *Panem Domini* the bread of our lord, and not *Panem Dominum* the bread our lord: therfore in the Eucharist is not *Dominus* our Lord. The Antecedent (saith he) is playnly auouched by S. Austin, the consequence is cleere, because if in the Eucharist weare our lord, doubtles Iudas in receauing of it should haue receaued our lord. Before I answer this argument I must aduertise the reader of three things: first how slenderly this fellow is grounded in

Bel pag. 30.

31.

S. Augustin.

tract. 59. in

Ioan.

his faith, who promiseth to subscribe to the contrary, if one onely argument, grounded vpon one saying of one father can be solued. Euidēt it is that he hath neyther playne scripture, nor conuincēt reason, nor the testimony of other fathers for his religion, who for answering of one fathers word, wil forsake it. Albeit this be les maruelous in Bel, because hauing already twice altered his religion, he wil find les difficulty to change the third tyme. 2. I note the extreame blindnes of this fellow, who bid-
deth vs note and marke seriously that S. Austin telleth vs, that the bread vvhich the apostles eate was our lord. I would Bel had marked this him selfe, for it is the very vpshot (to vse his owne tearme) of this controuerſy, and vnanswerable by any Protestant. For if (as Bel noteth out of S. Austin) the bread which the Apostles eate was our lord, how can protestants deny it, and say it was bare bread? Or if (as S. Aust. speaketh) they eate bread our lord, how can Bel say they eate not our lord, but bare bread? Can one eate flesh mutton, if the flesh he eate be no mutton?

Bel noteth
a point
quite a-
gainst him
self.

7. Thirdly, I note his notorious abusing S. Austins authority. For first in Englishing his words he addeth to them, though in a parenthesis, these words (*Not our lord but,*

Bels abu-
sing of S.
Austins
words.

but) afterward he saith S. Austin telleth vs, that which Iudas receaued was but the bread of vntruth 38. our lord, then, as imboldened to lye, auoucheth that S. Austin affirmeth most constantly, that Iudas receaued barely *Panem Domini* bread of our lord, and lastly as cocke sure not to be tript in lying, professeth that S. Austin playnly auoucheth that Iudas receaued not *Panem Dominum* bread our lord. Wheras S. Austin saith no one of al these, but onely, that the Apostles receaued bread our lord, and Iudas bread of our lord, without *but* or *barely*, or denial of the other. Marke therefore good reader his steps. First his vntruth is coggled into S. Austins words with a parenthesis, then is it put with a *but*, afterward with *barely*, and lastly playnly auouched. These steps might Bel haue found in his ladder of lying, better then he deuised the like before, in the Popes ladder to his supremacy. But here may the reader take a taste of the vntrue dealing of heretiques. For who would not haue sworne, but that Bel would haue dealt truely in an argument, wherof he counteth so much, as if it be solued, he wil recant the third tyme. But now to come to his argument.

vntruth 39.

vntruth 40

Bels steps of vntrue dealing.

- 1.
- 2.
- 3.
- 4.

8. I answer directly by denying the Antecedent. for S. Austin said not, that Iudas eate *but*, or *barely Panem Domini*, bread of

our lord, and much les said he eate not *Panem Dominum*: but onely said that the Apostles did eate *Panem Dominum* bread our lord, & he *Panem Domini* bread of our lord. Wherefore the doubt can be onely why he altered his speech, calling that bread our lord, which the Apostles eate, and that bread of our lord which Iudas eate. The reason wherof can not be, because he thought the Apostles and Iudas receaved a bread of different substance; for Epist. 162. he expressly writeth that Iudas receaved *pretium nostrum* our price which in substance is *Panis Domini* bread our lord, and S. Chrysost. hom. de prodit. Iudæ affirmeth, that Christ offered to Iudas the blood, which he had sold. and Theodoret. in 1. cap. 2. Cor. that he gaue to Iudas his precious body and blood. The reason therefore is that which S. Aust. him selfe insinuateth in the words immediately following *illi vitam, ille panem* they eate life, he punishment, v^z because the bread had a different effect, and operation in Iudas, then it had in the Apostles. For as him selfe proueth lib. 11. cont. Faust. cap. 7. one thing of different effects or operations may haue different names. What maruaile then if he called that which the Apostles receaved bread our lord, because it was both in substance and operation food, and life

S. Austin
saith Iudas
eate our
price. to. 2.
S. Chrysost.
tom. 3.

Buccella
Dominica
venenum
fuit Iudæ.
See S. Austin
1. 2. cont. lit.
Petl. c. 47.
tom. 7.
S. Augustin.
tom. 6.
Corruptio,
carni hoc
nomen im-
ponit Aug.
1. 2. cont. ad-
uers. legis.
Et prophet.
v. 6. 10. 6.

life to them, and that which Iudas receaued bread of our lord, because though in substance it was the same, yet through his malice, in operation it was poyson and death vnto him And here by the way wold I propound one choise to Bel, whether he wil beleue the Eucharist to be *Panem Dominum* with Catholiques, or bare *Panem Domini* with Protestants. If the first, he may eate *Panem Dominum* with the Apostles, if the second, he may eate *Panem Domini*, but it shalbe with Iudas,

A chaiffe
for Bel,

9. But suppose S. Austin had said (as he hath not) that Iudas did not eat bread our Lord, Bel could not therof infer that the Eucharist is not truly our Lord, seing he auoucheth that the Apostles (who vndoubtedly receaued the Eucharist) did eat bread our Lord: but at most, that what Iudas receaued, was not the Eucharist; which diuers think, and it is a far different question, and maketh nothing to this purpose: But nether could B. infer this, because S. Austin other where affirmeth Iudas to haue receaued the Sacrament, and our price which in substance is bread, our Lord, and because it is vsual to him to deny the name to a thing if it want the accustomed quality or operation. So lib. ii. cont. Faust, c. 7. he saith. In resurrection there shal be no flesh, and

S. Hilar. can.
30. in Math.

S. August. e-
pist. 162. to.
2. tract. 26. &
62. in Ioan.
tom. 9.

S. Augustin
tom. 6

serm. 5. de verb. Apost. c. 12. There shalbe not the same body, because it shal not be mortal. Which kind of speech he vseth o-ther where, and proueth it out of 1. Cor. 15. and 2. cor. 5. The most therefore that Bel can infer (and he may wel do it) is, that the bread which Iudas eate was not in operation our Lord, and life to him, but iudgment, and death: which I willingly graunt, but it maketh nothing for his purpose. Let now euery indifferēt Reader iudge whether this argument out of S. Austin be not sufficiently answered, and Bel if he wilbe as good as his word, bound to recant yet once againe. And thus much of this member.

CHAP. VI.

Bels imaginary contradictions in the Masse answered, and true Contradiction in his Communion shewed.

Col pag. 32.

1.

Bellarm. l. 1.
de Euchar.
c. 1.

THE fourth member Bel maketh of the apparent contradictions which are (as he saith) in the Masse. The first is that Catholiques say that Christs body is the same in the Masse which was on the crosse, & yet confesse it to be a figure thereof. This he proueth to be a contradiction because a figure must needs be inferior to the thing figured as Bellarm: professeth, and S. Paul

S. Paul testifieth. Answer. First I deny all figures to be inferrior to things figured: some be both figures & verity, as God the Sonne figure of the substance of his Father. Heb. 1. v. 3. and yet true God. And Seth, an image of Adam Gen. 5. v. 3. and yet true man. And such figures are equal to the things figured, and such a figure of Christ is the Eucharist; Others be bare figures, as images are of men, and the Sacraments and Sacrifices of the old law were, wherof S. Paul and Bel-larmin spake, and the Apostles Heb. 10. v. 1. calleth shadowes of goods to come. And these I graunt to be inferior to the things figured. But this maketh nothing against vs.

S. Paul.
Hebr. 10.

What figures be inferior to the things figured, red vvhats not.

2. Secondly I deny that to be superior and inferior, is contradiction: for, as every logician knoweth it is relative opposition, which may agree to the same thing in different respect. As the same soule as it is in the head, is locally superior to it selfe, as it is in the foote; a man as he is learned, is inferior in valew to him selfe as he is vertuous: And a token as it is from a friend, more worth the it is of it selfe. And hereby appeareth the error of Protestants inferring the Eucharist not to be Christ, because it is a figure or remembrance of him. For wel may one thing represent it selfe. As a King in a triumphant shew

Bel ignorant in logicke.

One thing may figure or represent it selfe.

new may represent, how he behaued him selfe in Battel. And Christs body and blood, as they are vnder the formes of bread and wyne, which are a sunder, represent them selues as they were a sunder in their proper formes on the crosse.

3

3. Thirdly I returne Bels argumēt vpon him selfe. Figures must needs be inferior to things figured: Ergo the Eucharist is some nobler substance then bread. The Antecedent is his owne, the Consequence I proue, because the Paschal lambe was a figure of the Eucharist as S. Chrysostom S. Cyprian S. Hiero. S. Austin S. Leo S. Gregory & others affirme, and may be gathered out of S. Paul saying Heb. 10. v. 1 That the law had a shadow of goods to come, and by Christs instituting the Eucharist immediatly after the eating of the Paschal lamb. Whereby (saith S. Chrysostome) *in one table both Paschals of the figure and verity was celebrated.*

S. Chrysost. hom. de prodit. Iudæ tom. 3.

S. Cyprian. l. de vnit. eccles.

S. Hieron in 26. Math.

S. August. l. 2. cont. literas Perilian.

c. 37. to. 7.

S. Leo serm.

7. de Passione.

S. Gregor.

hom. 22. in Euang.

pag. 31.

Chap. 1. pa-

rag. 12. 13.

Chap. 5. pa-

rag. 2. p. 33.

4. His second, and third contradiction is of a greater body being conteyned in a lesse, and of Christs body broken, and not broken, which haue bene answered before. His fourth is, that if Christs body be made present in the Eucharist by vertue of these words *this is my body*, ether the body is there before the last words be pronounced, or, no. if before? then the last is superfluous, if not? then ether al the body is made

made by the last word, and so the three first stand
for cyphers, or parte of his body by one word, and
parte by an other? and so Christs body is torne in
peeces. O worthy challenger ignorant of the
 principles of logicke. What shew of con-
 tradiction is there here, though we should
 grant any one of the three points inferred?
 But this good fellow is more skilful in ma-
 king contradictions, then in knowing what
 contradiction is.

Bel ignorā
 in logicke.

5. Briefly I answer, that nether Christs
whole body, nor any parte therof, is in the
Eucharist before the pronounciation of the
last word, yet are not the former words su-
perfluous. For the last worketh the trāsmu-
 tation. not by his owne vertue alone, but
 with the vertue of them also, or rather God
 worketh al when the last word is pronoun-
 ced. For (as S. Chrysostom saith) *It is not man*
that by the consecration of our Lords table, ma-
keth the things proposed, the body and blood of
Christ, but that Christ who was crucified for vs.
The words are vitered by the Priests mouth, and
consecrated by the povver of God. And the like
 answer must Bel make for diuers matters.

S. Chrysoſt.
 homil. de
 prodit. Iudæ
 tom. 3.

6. For in baptisme one may aske whe-
ther a child be christened, before the name
of the holy Ghost be pronounced, and then
it is superfluous, and may be left out; or
parte by the name of the father, parte by
the

the name of the sonne, and parte by the name of the holy Ghost, and then is the child christened by peece meale: or onely by the name of the holy Ghost, and then the other twoe names are cyphers. And the like argument may be propounded in diuers other matters, but I wil propound it in a matter more intelligible, and perhaps more proportionate to Bels capacity out of his owne name *Thomas*. When one calleth him by that name, ether he is al called by *Tom*, and then *As* is superfluous: or parte by *Tom*, and parte by *As*, and then is he called by peece meale: or al by *As*, & then is *Tom*: but a cypher, and *As* is al Bel, and so by conuersion, al Bel is an *As*. Let Bel study to solue this argument, and I doubt not, but he wil finde the solution of his owne.

5. pag. 34.

7. The fiste contradiction which this contradictory fellow findeth in the Masse is, that *Durand*, *Caietan*, and foure Catholiques more, before the Council of Trent did otherwise explicate the manner of Christs real presence in the Eucharist, then was truth, and since the Church hath defined, and explicated in the said Council. Is not this a goodly contradiction in the Masse?

Bellarmin. l. 3.
de Euchar.
c. 11. & 12.

did Bel find al these mens opinions there, or rather gathered them out of Bellarmin, as he

as he hath done almost al his arguments? Or what maketh it against Masse, that three or foure Catholiques did in a difficult matter, before it was desyned and explicated by the Church, dissent from the rest? Let Bel if he can shew this diuersity now since the Council. As for Protestants, Sainctes about 20. yeares agoe, gathered about 80. different opinions of theirs about these foure words, This is my body. And an other since hath collected twoe hundred. This far exceedeth the cōfution of tonges at Babel, for there was but 72. tongues, but here be 80. yea 100. to expresse foure words. There one man kept one tongue, but here they alter speaking sometymes Lutherish, sometyme Zwinglianish, and otherwhyle Caluinish, and yet seing such horrible confusion, wil not giue ouer building of their Babilonian tower of heresy.

8. The sixt contradiction is that when the Priest proposeth the B. Sacrament to the people, they must adore it, *albeit* (saith Bel) if the Priest haue no intention to consecrate, or omit, or miscale any word of consecration it remayneth but bread, and the worshipers commit idolatry. A ioly contradiction no doubt, do we think Bel wanted not his wits when he proposed such matter for contradictions? Catholiques thinke in deed that when the Priest

Lindan. Catalogo sacramentor. Sainctes de Euchar. Re-petit. 1. cap. vlt. 1577. ex Bel-larm. lib. 1. de Euchar. c. 8. S. August. l. 16. de ciuit. c. 6. tom. 5.

pag. 34. 6

truth 48

Priest wanteth both actual, and virtual intention, or omitteth any essential word, that there is no consecration, and the Priest sinneth therein greuously; but the people worshiping erroneously vpon inuincible ignorance offend no more, then did S. Iohn when he worshiped an Angel as God, thinking (as saith S. Austin) it had bene God him self, or as did Iacob, when he lay with Lia who was not his wife, thinking verely it had bene his wife Rachel. But to say that there is no consecration when the Priest omitteth any word at al, or miscalleth any words, so as the sense be not altered thereby, is not Catholique doctrine, but Belusual false dealing.

Si conscientia propter
reā lēgi nō
potuit quia
nesciuit &c
Aug. lib. 2.
cont. Cres-
con. cap. 26.
to. 7.

Apoc. 22.

v. 8. c. 19.

v. 10.

S. August. q.

61. in Gen.

to. 4.

Genes. 29.

v. 24.

7. pag. 34.

9. His last contradiction is, that *when many Priests are made together in Rome, they al pronounce the words of consecration.* This is true but what then? *Papists (saith he) can not tel how many Gods, or how many times God is made in a peece of bread. O accusator fratrum.* Where didst thou heare of many Gods amongst Papists? Where of making of God? we say after S. Hierom and S. Pontian that Priests conficiunt Corpus Christi make Christs body, but dreame not of making God. These be the slanders maliciously objected to Catholikes against thine owne knowledge and Conscience. But where is the

S. Hieron. e-
pist. ad He-
liodor.

S. Pontian.
epist. 1. De
cretali.

the contradiction? Forsooth because *Inocentius* b *leeth* that *al* *such* *Priests* *do* *consecrate*, *Durand* *thinketh* that *he* *only* *who* *first* *pronounceth* *the* *Words*, and *Caietan* *is* *of* *an* *other* *opinion*. I graunt these contradict one an other. But what is this to the Masse? are these contradictions in it? You promised to shew vs contradictions in the Masse, and twise you haue told vs of *Durand* & *Caietans* contradictions, & as often of other matters, which had no shew of Contradiction. Besides that the matter in which these three Authors contradict one an other is no point of faith. For with Catholiques it is no more matter of faith, whether al the said Priests or one only consecrate, then it is with Protestants, whither al or one should christen a child, if many at once should dippe him into the font, & pronounce the words of Baptisme. So the letter be wel sealed, it skilleth not whither one or many be thought to make the print, when many together put their hands to the seale.

Bel decea-
neth his
Reader.

10. But if Bel when he looked vpon the Masse booke, had looked on his communion booke, and with the like eyes and affection, he should haue found other stufte in it then he did in the Masse. For besyde that it is made out of *our breuiary* and *Mis-
sal* (wherupon *Gilby* called *King Edward*

Gilby ad-
monition to
England
and Scots
land. fol.

70.

the list

*Answer to
the Petitiō.*

*Exhibited
in April
1603.*

*A thou-
sand mini-
sters censure
of the com-
munion
booke.*

*Answer
to 8. rea-
sons.*

*Confer. p.
63. 86.*

pag. 25.

pag. 59.

pag. 23.

pag. 58.

the sixt his booke, an English mattins pat-
ched forth of the Popes Portefle) more
then a thousand Ministers (whome the
vniuersity of Oxford acknowledged to be
their brethren, and fellow laborers in the
Lords haruest) in their petition exhibited
to his Maiesty, say that they groan vnder a
burden of humaine rites and ceremonies,
finde enormities in their Church discipline,
and in their Churches seruice, want of vni-
formity of doctrin, Popish opinions, and
honor prescribed to the name of Iesus with
diuers abuses, which they are able (say they)
to shew not to be agreeable to Scripture. Thus Syr
haue your owne ministers deminished the
credit of your communion booke. And
Reynolds (an excellent ornament faith
Buckley) in the conference at Hampton
court 1. proued the communion booke to
contradict twise the Byble, & the Bishops
were faine to amend it. 2. he argued it to
contradict the 25. Article of their faith. 3. to
conteyne manifest errors, directly repug-
nant to Scripture: 4. he requested it to be
fitted to more encrease of piety. 5. profes-
seth that vrging men to subscribe vnto it,
is a great impeachment to a learned mi-
nistry, wherof he giueth diuers reasons, as
the repugnancy therein to Scripture, the
corruption of Scripture, the interrogato-
rics,

ries, and ceremonies in baptisme, and cer-
 rayne words in matrimony. Thus syr the
 excellent ornament of your Church hath
 adorned your communion booke, and this
 black verdict hath he given therof.

D. Reinolds
 censure of
 the commu-
 nion booke.

11. And if I should but reckon the con-
 tradictions in Protestants doctrin about the
 Eucharist, I shold neuer make an end, only
 I wil requite Bel with some few. 1. how
 Christs body (saith Willet) shold be verily
 present, and yet not really. Can there be
Verum and not res, or ens: Vere, and not
realiter? 2. how there can be a real presence
 of Christ in the Sacrament (as saith Perkins)
 and yet Christ no otherwise present, then
 a thing to it name. 3. How God giueth Christ
 in this Sacrament (saith the same Minister)
 as really and truly as any thing can be giuen
 to man, and yet he is giuen by only faith 4.
 How (as Calvin teacheth) the Eucharist is
 no empty signe, but hath the verity of the
 thing united to it, and yet Christ is only in
 heauen. 5. How there is (saith Calvin)
 a true and substantial communication of
 Christs body, and blood in the Eucharist,
 and yet Christ no more there, then he was
 in the Sacraments of the Iews, which were
 before his body was any substance. 6. How
 Christs body is truly really, and substan-
 cially in the Eucharist (as Beza wrote in his

Protestants
 contradi-
 ctions about
 their com-
 munion.

1.
 VVillet Te-
 trossyl. col.
 2. part. 3. p. 82.

2.
 Perkins Re-
 form. Cath.
 p. 185. 189.

3.
 Perkins sup.

4.
 Calvin. 4. in-
 stit. c. 17. pa-
 ragr. 10.

5.
 Calvin. sup.
 parag. 19. &
 15.

6.
 Sainctes de
 Euchar. re-
 petit. 6. c. 1.
 p. 208.
 Mich. Fabric.
 ep. de Beza.

Surius An.
3556.

2. Cor. 1. 7.

17.

2. Cor. 4.

7. 2.

Apocal.

confession exhibited to the Count Palatine and vttered publikly in the disputation at Poyſi) and yet withal as far from the Eucharist, as heauen from earth ; Surely such fellows as these haue *yea*, & *no*, in their religion, or els *walking in craftines adulterat* (as the Apostle speaketh) *Gods worde*. For if their words be vnderstood as they signify, & purport, they include manifest contradiction, and thus much of the second Article. *VVherfore be myndful* (Bel) *from whence thou are fallen and do penance* Apoc. 2.

THE

THE
THIRD ARTICLE
OF THE POPES
DISPENSATIONS.

CHAP. I.

BEL beginneth this Article as he did *Bel pag. 36.*
the two former with vntruthes, and
dissimulatiōs. His vntruths appeare in that
he chargeth S. Antonin, and Austin of An- *Antonin. 3.
part. tit. 22. c.
5. parag. 8.
vntrnth 42
vntrnth 43.*
cona, with teaching the Pope to haue equal
powre with God. Because S. Antonin writ-
teth. *That seeing the Pope is Christs vicar, none
can lawfully withdraw him self from his obedi-
ence: And that Christ hath giuen him most ful
powre, as S. Cyril (saith he) teacheth lib. thesaur.*
which prooffe out of S. Cyril this honest
challenger left out. Austin of Ancona affir- *Augustin. de
Ancona in
summa p.
152.*
meth: that *The Pope as Christs vicar hath vniuer-
sal iurisdiction ouer al Kingdoms and Empiers.*
Did euer man see greater impudency, what
word is here of equal powre with God?
Nay expresse word of inequality, if vicars
be vnequal to principals: deputies to Kings.
Did Christs humanity when it receaued
most ful powre. Math. 28. v. 18. and autho- *S. Mathew*
rity ouer al kingdoms, and bounds of the
K 2 earth.

David.

"

earth. psal. 2. v. 8. receaue equal powre to God? And if the powre of Christ as man (though neuer so ful, and vniuersal) were create, and vnequal to Gods powre, who can imagin the powre giuen by Christ as man to a pure man to be equal to Gods? I omit Bels error in affirming that Austin of Ancona dedicated his booke to Pope Ihon the twelfth who was dead almost 400. years before him. But he shold haue said Ihon 22. and this error can not be laid vpon the Printer seeing the number is set downe not in cyphers but letters.

Ioan. 12. li.
ued 956.
August. de
Ancona
1305. Onuph.
in chron.

Dissembla-
tio 4.

Bel impugneth an opinion of Canonists and of Protestants as a matter of faith.

5. Dissembla-
tion.
Surius Ann.
1540.
Vid. Lindan.
l. de concordia Hæreticor. p. 69.

2. His dissimulation is euident. First because he concealeth that the opinion (That matrimony only contracted may be vpon vrgent occasion dissolued) is held but of some Canonists, and of very few deuines, who commonly hold the contrary. But impugneth it, as if it were held of al Catholiques, and as a point of their faith. Secondly he imposeth the said opinion vpon Catholiques only, dissembling that Protestants think not only matrimony contracted, but also consummated by carnal copulation may be dissolued, & impugne Catholiques for not admitting any cause of dissoluing such matrimony.

3. Luther the Protestants first Father writ a booke 1540. where he auoucheth it to be hard,

be hard, and vniust, that the innocent person may not marry an other after separation made for adultery. Caluin calleth it a most vniust law. Likwise Bucer in cap. 19. Math. Melanchr. de loc. tit. de coniugio: Kemnitius in 2. part. exami. And Willet in name of English Protestants. Al these affirme that adultery is a iust cause why euen consummated marriage may be dissolued, and a new contracted. Luther addeth other causes as the one perswading the other to sinne: much debate betwene them: and long absence of the one party, which if it be done of malice seemeth iust cause to Willet, and therto he citeth Beza 1. Corinth. 7. and other Protestants. And this was practized in K. Edward 6. tyme, when Syr Ralf Sadler hauing married one Mathew Baro his wife in his absence, though Baro had begotten children of her, yet could not recouer her, but by Parliament she was adiudged to Sadler. Caluin addeth want of consent of parents, if the parties be yong, and Bucer addeth incommodious behaiour, of ether party to be a sufficient cause.

4. Wherefore if the Pope by dissoluing contracted matrimony (which he doth very seldom, and vpon vrgent occasion, & weighty cause) challenge (as Bel saith) powre equal to God. Surely Protestants by

K 3 dissol.

Caluin. 4. instit. c. 19. paragraph. 37.

VVillet controu. 15. q. 2. p. 526. 527.

Luther. in c. 7. ad Corinth. edit. 1523.

VVillet sup.

Caluin. Bucer. sup.

Bel pag. 37.

dis^soluing consummated matrimony often, and vpon so many causes wherof some are very smale, and not sufficient to dissolue a meere ciuil contract, do challenge powre aboute God. But let vs see how he against some Catholiques, and generally al Protestants, proueth that contracted matrimony can not be dissolued, but by God alone for any cause whatsoeuer.

pag. 38.

5. His reason is because Christ said Math. c. 19. v. 6. *what God hath ioyned let not man se-
perate,* and Luc. 16. v. 18. *Euery one that putteth
away his wife, and marieth an other committeth
adultery.* And S. Paul 1. Corinth. c. 7. v. 10. *Those that are ioyned in matrimony command not
I but our lord, that the wife depart not from the
husband, but if she depart, abide vnmari-
ed, or be reconciled to her husband.* To this the Cano-
nists answer. That Christ and his Apostle
spake only of consummated matrimony:
because Math. 19. Christ forbiddeth sepe-
ration of such, as immediatly before he had
said to be made one flesh, which is by con-
summation of matrimony. And likewise
Luc. 16. prohibiteth mariage after dismis-
sion of a wife carnally known, as is gathe-
red out of Math. 5. v. 32. where he vseth the
same words, and citeth the law of diuorce
Deut. 24. v. 1. which speaketh of a woman
carnally known saying. *If a man haue taken a
wife*

Wife and had her, and she haue not found fauor in his eyes for some filthines, he shal &c. And hereby are answered the words of S. Paul, in which he referreth him self to the precept of Christ. Besids that S. Thecla virgin was by him *soluta à nuptys* losed from marriage as writeth S. Epiph. hær. 78. which fact S. Ambros. lib. 2. de virg. commendeth, and it argueth that the Apostle taught vnconsummated mariage might be dissolved.

S. Epiphani.

S. Ambros.

6. Against this answer Bel bringeth many replies in number, but none of force.

1. *That if contracted matrimony were not de iure diuino the greatest Popish Doctors wold not deny the Popes dispensation therein.* Lo here when it maketh for his purpose, he confesseth the greatest Catholique Doctors to think contracted matrimony to be indissoluble. Why then doth he impugne the contrary as an Article of our faith? To his argument I answer, that though al Catholiques beleeue the institution of contracted matrimony to be of God, and Deuines for the most part probably thinke the continuance also therof to be *iure diuino*, and commanded by God: yet neuertheles Canonists do probably teach that the continuance of it is not absolutly, and in all cases commanded by God, but may vpon

pag. 38.

great, and vrgent causes be dissolued by the Church.

2.

7. Secondly he replyeth that *Christ speaketh absolutely, and maketh no mention of copulation or popish consummation.* Answer. Though in that verse he spake absolutly, yet immediately before he made mention of copulation. And wil Bel forbid vs to expound a sentence of Scripture by the antecedents, or consequents? But I maruel much why he tearmed consummation, or copulation popish. Me thinketh he shold rather cal it Ministerish. For Papists can say with S. Austin lib. de bono coniug. c. 13. rom. 6. *We haue many brethren and companions of the heauenly inheritance of both sexes, vwho are continent, ether after experience of mariage, or are free from al such copulation, such are innumerable.* But for Ministers their first sather Luther imitating the beastly Valentinians, writeth that it is *as necessary to haue a wife as to eat, drinke, or sleepe: and how wel ministers practice this doctrin let al England be iudge.*

S. Austin see
lib. 5. cont.
Faust. c. 9.

Luther. lib.
de vit. con-
iugali 1512.
See S. Iren.
lib. 1. c. 1.
Raro hære-
ticus diligit
castitatem.
Hieron. in
c. 7. Osez.
pag. 38.

8. His third reply is that *Papists thinck matrimony contracted to be a Sacrament ergo (saith he) perfect before copulatio & indispensable by man.*

For as Canus saith: The holy Ghost and grace of
Sacrament is not giuen by copulation. Answer,
graunting the Antecedent I deny the consequence. For though it haue the essence,

yet

yet hath it not the perfection of the Sacrament before copulation. Because before, it signifyeth only the spiritual coniunction of Christ with a soule by grace, as S. Thomas, and Innoc. 3. teach, which as it may by man be dissolued, so also may matrimony before consummation; but after, it signifieth also the coniunction of Christ to the Church by flesh, which as man can not dissolue, so neither can he dissolue matrimony after consummation. And as a seal is the perfection of a bargain making it more hard to be broken then otherwise it shold be: so copulation is as it were the seal of the couenant of wedlock made betwixt man & woman, & maketh it more indissoluble then otherwise it should be.

S. Thom. 4.
d. 27. q. 1. art.
3. q. 1.
Innocent. 3.
c. delictum
de digamis.

9. As for Canus he meaneth of sinful copulation betwixt persons only affianced when they (saith he) after spousals company together. But as for coniugal copulation after matrimony is contracted, if it be done in that manner and for that end it should be, it giueth grace, and is meritorius, as appeareth by S. Austin l. de bon. coniug. c. 21. 22. tom. 6. where though he prefer the chastity of single life before the chastity of mariage, yet he compareth Abrahams merit in his holy vsage of mariage with S. Ithons merit in living single. Besides lawful copulation

See S. Austin
l. 1. de nupt.
& concup. c.
12. 13. 14. 15.
tom. 7.

is a

Artic. 7. p. 61.

is a good worke as I hope Bel wil not deny,
but according to his owne doctrin art 5.
every good worke is meritorius or impetra-
torius of Gods fauor, & reward. His fourth
reply vz, that matrimony should not be
fully perfected in the Church, if copula-
tion do perfect it, containeth no new diffi-
culty.

pag. 39.

44 vntruth

See Bellar. l.
2. de Mona-
chis. c. 38.

The contra-
ry is a par-
ticuler opi-
nion of Ca-
mus l. 8. de
loc. c. 5.
Conc. Trid.
sess. 24. c. 1.
de Reform.

pag. 39.

3. Paul.

10. Fifthly he argueth it to be absurd.
That matrimony beginneth to be a Sacrament by
copulation, and was not by the Priests action.
But more absurd it is to utter vntruths. For
Catholiques say not that it beginneth to be
a Sacrament by copulation, or by the Priests
action: but that it beginneth by the mu-
tual consent of the parties, and is perfected
by their copulation, though that it be law-
fully contracted, the Priests presence be re-
quired. His sixth obiection is that Matrimony
was perfect in Paradise betwixt Adam and Eue.
But this is to assume that which he was to
proue. His seuenth reply is: If contracted ma-
trimony were not de iure diuino both parties a-
greeing, they might dissolue it them selues, as they
can dissolue sponsals, because as the law saith euery
one may yeeld vp his right. Answer. Contra-
cted matrimony is a Sacrament instituted
by God, and therefore can not be dissolued
but by such as succeeding the Apostles are
dispensers of Gods misteries 1. Corinth. 4.

v. i. The like reason is not of spousals, nor of any other contract instituted by man.

ii. Eighthly he replyeth. That marriage betwene the B. virgin and Ioseph was perfect, where doubles wanted copulation.

That it was perfect he proueth because the angel called her Iosephs wife. And S. Ambrose saith. That not deflowering of virginity

Math. i,

but coningal covenant maketh wedlock. And S. Austin writeth. That we rightly vnderstand

S. Ambros. de institut. virg. ca. 6. tom. i.

Ioseph to be maries husband, by very copulation of wedlock without commixtion of flesh. Againe.

S. August. l. 2. de consent. Euang. c. 1. tom. 4.

God forbid that the bond of wedloock (rumpatur) be broken betwixt them, who are content vpon mutual consent, to abstain for euer from vse of carnal

Lib. 1. de nupt. & concup. c. 11. to. 7.

concupiscence. For it was not falsely said of the Angel vnto Ioseph, Fear not to take thy wife mary.

Answer: Al these proofs conuince no more, then that contracted matrimony is true marriage, as we willingly confesse was betwixt

Ioseph and our B. Lady, For the Angel calleth her not Iosephs perfect, wife, but absolutely his wife. Wherupon S. Hierom l.

S. Hierom. pr. fin.

cont. Heluid. saith s. Ioseph was rather a keeper, then a husband, and in c. i. Math. When

thou hearest an husband do not suspect marriage, but remember the custome of Scripture that spouses are called husbands, and spousefeses wives. And

S. Basil hom. de human. Chris. gener. calleth that dispousation wherwith S. Ioseph,

S. Basil,

and

and our Lady were married, *beginning of Marriage* As for S. Ambrose he denyeth not that deflowring perfecteth mariage, but that it maketh it. And S. Austin in the first place affirmeth that we truly vnderstand Ioseph to be Maries husband without copulation, but addeth not that he is so perfectly.

Lib. 1. c. 1.

Cap. 22.

12. To the second place I answer that S. Austin speaketh there only of consummated marriage, both because his intention in those books was as he professeth in the beginning to shew against the Pelagians. That though childre infected with original sinne do proceed from mariage, it selfe is no sinne, which difficulty hath no place but in consummated mariage. As also because after he had proued in the forsaide 11. chapter that the bond of wedlock is not broken by purpose of abstaining from vse (as he speaketh) of concupiscence, or exercise of marigeable acts, in the next chapter he concludeth thus. *VVherefore then may not they remain man and vvife, vvho of consent leaue of companying together, if Ioseph and mary remayned man, and vvife, vvho not so much as began to company together.* By which Conclusion of his, it is euident that before he had spoken only of consummated marriage, and only meant to proue that it is not broken by priuate determination, or purpose of the parties to abstaine from exercise of co-

of copulation. Which he proued by an argument *a fortiori*, because vnconsummated matrimony of our B. Lady, and Ioseph was not broken by their purpose of abstaining from al carnal knowledge. But whither vnconsummated matrimony which is not broken by such priuate purposes of the parties married, may vpon iust and vrgent cause be dissolued by the Churches authority S. Austin there saith no word at al.

13. Finally Bel concludeth this Article with an egregious slaunder of the Pope, and false dealing with S. Antonin. For he auoucheth that *P. Martin s. dispensed with one* Bel pag. 40.
who had contracted, and consummated matrimony with his owne natural, and ful sister of the 45. vntrush
same father, and mother. This he proueth out of S. Antonin: saying: *That P. Martin dispensed with one who had contracted, and consummated matrimony cum quadam eius germana.* Here Bel maketh a ful point and addeth no more. But S. Antonin addeth *quam cognouerat Fornicarie*, with a sister of hers, with whom he had committed fornication. And before the words cited by Bel he saith that *seeing affinity is contracted by fornication, as by coningal act, he that hath committed fornication with any vwoman can not marry cum filia eius, vel germana eius, vvith her daughter, or her sister.* And affirmeth that Paludan thinketh the Pope can not
Antonin. 3. part. tit. 1. c. 11.
11
11
dis

dispense in this matter, yet (saith he) *Martin 5. dispensed with one who had contracted, and consummated cum quadam eius germana quam cognouerat fornicarie, with a certain sister of hers with whom he had committed fornication:* What now more euident then that S. Antonin speaketh not of a man marrying his owne sister, but his harlots sister? wherein though the Pope (as he saith) made great difficulty, yet perhaps Protestants wold make smale, or no scruple at al. Behould therfore gentle Reader not the excellency of holy Popery (as Bel scornfully exclaimeth) but excellency of wholly ministry which hath as *Isay said of some made lying their hope.* Is this M. Bel your promise, pag. 22. of auouching no vntruth vpon any man? Is this the sincerity you make shew of pag. 5. and 221? Is this your protestation made in your preface to yeeld if any can conuince you to haue alleadged any writer corruptly, quoted any place guilfully, or charged any author falsly. Let now the Reader be iudge by this your dealing with S. Antonin whether you be not bound to recant the third tyme. Be mindful therfore (Bel) from whence thou art fallen, and do penance: Apocal. 2.

Isai. c. 28.
v. 15.

Bel bound
to recant
the 3 tyme

Apocalip.

T H E
FOVRTH ARTICLE
OF ORIGINAL CON-
CVPISCENCE IN THE
REGENERATE.

C H A P . I .

*The Catholique doctrin touching concupis-
cence explicated and proued.*



BECAUSE Bel in this Article doth after his accustomed manner, proceed confusedly, and deceitfully, before I answer his obiections I wil particularly by Conclusions set downe the Catholique doctrin vpon this matter, wherby the Reader may clearly see, both what Catholiques defend, and what Bel ought to impugne. Supposing therfore a distinction of Concupiscence, which Bel him self vseth pag. 49. into Habitual, which is the pronesse, and inclination in the inferior portion, or powers of our corrupt nature vnto disorderly actions, and Actual, which is the disordinate Acts them selfs.

1. The first conclusion, is : That habitual

See S. Tho.
2. d. 30. q. 1.
art. 3.
S. Thomas.
Bellarmin.

tual cōcupiscence in men not yet regenerat
is materially original sinne. This teacheth
S. Thomas 1. 2. q. 82. ar. 3. and Bellarmin l.
5. de amiss. grat. c. 5. (whose testimony I
the oftener, & more willingly vse, because
Bel p. 125. Bel accounteth it *most sufficient in al Popish af-
faires*) and the Protestants deny it not, and
I proue it. Because as original iustice did
formally consist in the conuersion of the
wil to God, and did materially con-
notate the due subiection of the inferior
powers: So original sinne doth formally cō-
sist in the auersion of the wil from God, &
materially connotateth the rebellion of the
sayd powers. And because concupiscence is
thus materially original sinne S. Aust. som-
tymes calleth it original sinne, and saith it is
remitted in baptisme, when the guilt of A-
dams sinne annexed vnto it (which maketh
it formally sinne) is taken from it, as heraf-
ter shalbe shewed.

Cap. 2. pa-
rag. 2.

2

S. Thomas.

3. Second conclusion: Habitual concu-
piscence euen in the regenerate is euil: This
teach S. Thomas 3. p. q. 15. ar. 2. and q. 27.
ar. 3. Bellarmin l. de grat. primi. hom. c. 7.
and l. 5. de amiss. grat. c. 10. and al Catholi-
ques. And the contrary is Pelagianisme, as
is eident out of S. Austin l. 6. cont. Iulian.

S. Austin.

c. 5. l. 5. c. 3. tom. 7. and l. 1. de nupt. & con-
cupif. c. 35. And the Conclusion is manifest,
because

because Habitual concupiscence includeth ^{Habitual} not only prones to euil, but also difficulty ^{Concupis-} to do good, and want of habitual order in ^{cence both} the inferior powers, and therefore is both ^{positiue &} positiue, and priuatiue euil. Hereupon S. Paul Rom. v. 7. 18. calleth concupiscence ^{S. Paul} in him selfe not good. And v. 21. euil; and v. 16. he saith that he hateth it. And S. Austin lib. 6. cont. Iulian c. 15. said: who is so impudent, or mad, as to graunt sinne to be euil, and to deny concupiscence of sinne to be euil. And because concupiscence allureth to euil, it is somtyme called of the Apostle sinne, lawv of sinne. Rom. 7. of Deuines fomes peccati: the fomet of sinne, and tyrant, of S. Austin iniquity ^{S. Austin see him lib. 2. de nupt. & concup. c. 9.} serm. 12. de verb. Apost. c. 5. Vice. l. 2. cont. Iulian. c. 3. to. 7. Vitious, and culpable. l. de perfec. iustit. c. 6. S. Ambrose de apolog. ^{S. Ambrose tom. 3.} Dauid c. 13. Root and seminary of sinne. And because it causeth difficulty to do good, it is otherwhile called of S. Austin. l. 6. contr. Iulian. c. 19. 1. Retract. c. 15. serm. 12. de verb. Apost. l. de continent. c. 4. & others languor, sicknes, defect: infirmity. As because it is in our inferior portion it is called of the Apostle. Rom. 7. v. 23. lawv of our members, and of others, lawv of the flesh. And finally because it is inflicted vpon vs for Adams sinne: S. Austin. 1. Retract. c. 15. calleth it punishment of sinne, and also sinne because it

L

is the

S. Augustin.
to. 7.

is the effect therof l. 1. contr. duas epist. Pelag. c. 13. and l. de spirit. & lit. c. ultimo tom. 3.

3.

S. Augustin.
to. 7.
Tom. 8.

4. Third conclusion: Actual concupiscence though inuoluntary, is euil. This reach al Catholiques with Bellarmin loc. cit. against the Pelagians, and it is manifest by S. Paul Rom. 7. v. 19. The euil which I wil not, that I do: by S. Austin lib. 1. de nupt. & concup. c. 27. and 29. and l. 6. cont. Iulian. c. 16. l. 5. c. 3. in psal 118. conc. 8. and otherwhere often, and by the reason which he giueth l. 5. cont. Iulian c. 3. because it is a disordinate act contrary to the rule of reason: Hereupon men are ashamed of it; and S. Austin lib. 2. cont. Iulian. c. 5. and lib. 6. c. 19. calleth it iniquity: and lib. 1. de nupt. & concupisc. cap. 27. filthy and vnlawful. Hence Bel pag. 53. interreth inuoluntary concupiscence to be formal, and proper sinne, but he is far deceaued. For formal sinne beside euil, and vnlawfulness requirith voluntarines, as I shal hereafter proue, and is euident in fooles, and beasts, who though they haue these inuoluntary acts are no formal sinners.

More requi-
red to for-
mal sinne
then to euil.

4.

5. Fourth Conclusion: whensoeuer it is any way voluntary ether in it self, or in any needles cause therof, it is formally sinne. This is euident: because then it hath the

the whole essence or definition of sinne: for it is a voluntary act against Gods law, or right reason. I say needles cause, because if the cause be necessary, or honest, it excuseth the actual concupiscence following therof from fault.

6. Fift Conclusion: Habitual, and actual Concupiscence whatsoever, euen in the regenerate may be called sinne. This is manifest out of that which hath bene said in the 2. and 4. conclusion. For ether it is voluntary, and then it is formal sinne, & properly so called: or though it be vnvoluntary, it is the cause, effect, punishment, or material part of sinne: and any of these reasons suffice to make it figuratiuely be called sinne. And they al are taken out of S. Austin. For 1. de nupt. & concup. c. 23. he saith Concupiscence may be called sinne, because it is the effect of sinne, as writing is called a hand. And in the same place because it is the cause of sinne: as coldnes is called sluggish because it maketh sluggish. Likewise 1. Retract. c. 15. he calleth it sinne, because it is the punishment therof. So Zachar. vlt. v. 19. punishment of sinne is called sinne. And finally lib. 5. contr. Iulian. c. 3. he calleth actual concupiscence sinne, because it is a disorderly act; and it wanteth nothing of sinne, but voluntarines, and

Al Concupiscence
may be called sinne
why.

therfore may as wel be called sinne as a dead body is called a man. And who wel remembreth what is said in these five Conclusions, need no more to answer al Bels arguments. For, as we shal see, he proueth no more then they containe.

6. Actual Concupiscence if inuoluntary is no formal sinne.

7. Sixt Conclusion: Actual concupiscence whensoever it is inuoluntary is no formal or proper sinne, or offence to God. This is against Bel in this whole Article. But I proue it. First because some acts of Concupiscence be but temptations to sinne, and are before sinne be brought forth. Ergo such are no formal sinne. The consequence is euident. For what is but tentation to sinne, and goeth before sinne be, is no proper sinne. The Antecedent I proue out of S. Iames saying Euery one is tempted by his Concupiscence, behold an act, but a tempting of vs to sinne: afterward when concupiscence hath conceaued it bringeth forth sinne, behold also an act of Concupiscence going before sinne be brought forth. Willet saith nothing to the first part of tentation, but to the second of bringing forth he answereth. That it followeth not Concupiscence to be no sinne, because it bringeth forth sinne, because one viper may bring forth an other. But we infer not Concupiscence to be no sinne, because it bringeth forth sinne: for we wel know that one sinne

S. Iames c.
1. v. 14. 15.
See S. Austin
lib. 6. cont.
Iul. cap. 15.
to. 7.

Villct con-
trouerf. 17.
q. 1. p. 558.

66.

sinne may bring forth an other: but we gather that that act of Cōcupiscence, which S. Iames tearmeth conceauing of sinne, is no sinne, because he affirmeth it to go before the bringing forth of sinne, in saying *Asservvard vwhen Concupiscence hath conceaued it bringeth forth sinne*, and this could not be, if it were sinne, it self. Calvin answereth this argument otherwaies, whom Bellarmin confureth.

Caluin.lib.3.
instit.c.3.pa-
ragr. 13.
Bellarmin. l. 5.
de amiss.
grat. & stat.
peccat. c. 7.

8. Secondly because whiles a man with the minde serueth the law of God he can not by sinne serue the dyuel. But S. Paul euen when he had inuoluntary motions of concupiscence, serued with the minde the law of God. Therefore then he sinned not. The Proposition is euident by the saying of Christ. None can (at once) serue tyvo masters. The assumption S. Paul testifieth Roman. 7. v. 25. saying, *I my self vwith the minde serue the layv of God, but vwith the flesh the layv of sinne.*

S. Math. 6.
v. 24.
S. Paul.

9. Thirdly nothing inuoluntary, or done against our wil is sinne, diuers acts of Concupiscence be such. Ergo no sinne. Belwold gladly (as some of his fellowes do) deny the proposition, and therefore streight after he had propounded the argument, telleth vs (though falsly) that S. Austin prometh inuoluntary motions to be sinne in-

Belpag. 50.
Perkins re-
for. Cath. tit.
Of original
sinne.

pag. 57.

pag. 58.

S. Augustin.
12. l.

46. vnttruth

S. Augustin.
lib. de duab.
animab. c.
12. com. 6. &
1. Retract. c.
33. to. 1.

S. Hierom.

deed, and towards the end of this Article auoucheth a man to be guilty of sinne in that which he doth against his vvil, and can not auoid, yet at last resolueith rather to deny the Assumption: wherfore I proue them both: The proposition I proue out of that very place of S. Austin, which Bel citeth to the contrary. *Sin* (saith he 1. Retract. c. 13.) *is so far forth voluntary euil, as it is no way sinne, if it be not voluntary.* And this (saith he lib. de vera relig. c. 14.) *is so manifest, as nether the fewnes, of learned, nor the multitude of vnlearned doth deny it.* And wil Bel now deny that which in S. Austins tyme nether learned, nor vnlearned would deny? Now let the Reader iudge, with what face Bel affirmed that S. Austin in the foresaid place 1. Retract. proueth inuoluntary Concupiscence to be sinne, where he most manifestly affirmeth nothing to be any way sinne if it be not voluntary, and therupon laboreth to shew original sinne in infants to be some way voluntary. And in an other place he auoucheth it to be *high iniustice, and madnes, that a man shold be guilty of sinne, because he did not that which he could not do.* And S. Hierom. epist. ad Damas. de exposir. fid. Accurseth their blasphemie vwho say that God hath commanded any impossible thing, as no doubt he hath, if we sinne in that which we can not auoid:

See

See him dialog. contr. Pelag. S. Chrysostom hom. 13 ad Rom. Prosper de vita contempl. c. 4. S. Austin serm. 61. de temp. de nat. & grat. c. 69. in psal 56. and others. By reason also it is manifest. For if inuoluntary acts done against our wil be true sins, much more the acts of fooles, and mad men, yea of beasts, which are not done against wil, but only without wil, and they true malefactors, and sinners before God and men, which I think none, but a madde man, wil graunt. And I doubt not but Bel would think him self vniustly executed, if he were put to death for a thing done against his wil, and which he labored al he could to hinder.

S. Chrysost.
tom. 4.
S. Prosper.
S. Augustin.
tom. 10.
Tom. 7.

10. The Assumption I proue, because if that be not inuoluntary, wherof we giue no occasion, nor consent vnto, yea detest and hinder al we can, (as it hapneth oftentimes in the motions of Concupiscence,) I can not see what can be inuoluntary vnto vs. And if they be Papists, (as Bel rearmeth them pag. 51.) who cal such acts of Concupiscence inuoluntary. A Papist is S. Paul saying, Rom. 7. v. 19. *I do the euil which I wvill not.* And S. Austin when he saith. *I wvill not that Cōcupiscence couet. We wold ther were no Cōcupiscences, but wil w^e, nil w^e, we haue them.* Yea Bel him self no les then they, thrice in

if Concupiscence be not some tymes inuoluntary nothing is inuoluntary.

S. Paul.
S. Augustin.
serm. 43. de
verb. Dom.
See term. 3. 5.
and 12. de
verb. Apost.
Bel a Papist
by his owne
iudgment.

this Article pag. 50. 51. and 57. in plaine termes calleth these motions inuoluntary.

Bel pag. 51.

S. Austin 1.
retract. c. 13.
rom. 1.

*What is to
be volun-
tary in the
origin.*

1. Retract. c.
13. 10. 1.

*Why in-
uoluntary
motions are
not volun-
tary in
their ori-
gen.
S. Gregory.*

II. But to this argument he answereth. *That they be voluntary in their origin*, and therto citeth S. Austin affirming original sinne of infants to be voluntary in their origin, and calleth this the Gordion knot which Papists can neuer vntie, and so clear and euident a solution of the argument, as euery child may behold the weaknes, falshood, and absurditie therof. But Bel is ignorant what it is to be voluntary in the origin. For this is nothing els but to be willed of him, from whom we took our origin, and whose wil is accounted ours. As original sinne is voluntary to infants in their origin, because it was willed of Adam in the eating of the forbidden Aple, and his wil was in that fact accounted theirs. And this ment S. Austin loc. cit. But as for actual motions of concupiscence, he neuer said they were voluntaty to vs in their origin; nether can they both because Adam had no wil of cōmitting these acts, as he had of leessing original iustice in eating the Aple; as also because his wil was not accounted ours in any other act, then in his keeping, or first leessing of original iustice. Besides as S. Gregory writeth l. 15. moral. c. 22. *Original sinne being blotted out, children are not held by the iniquity of parents.*

parents, and therefore Adams willy can not make those acts in the regenerate to be sinne, which of their nature are none.

12. And though the forsaide motiōs were voluntary in their origen, yet could they be nether, original, nor actual sinne. Not original, because they are acts, and not common alike to al: Nor actual, because they haue no actual wil of the doer, and as voluntary in general is essential to sinne in general, so is actual voluntary, to actual sinne. Yea for an act now done to be formal sinne when it is done, sufficeth not, that it was actually voluntary in the cause done long ago, if now it be against wil. For albeit when I gaue cause of an vnlawful effect, which I did see wold after ensue, I was guilty of the effect, when I did the cause: yet if after the cause done I repent & be sory before the effect follow, I do not sinne a new in the effect. As if by some thing yesterday done, I gaue occasiō that disordinate motiōs rise to day, though I was then guilty of these motions rising, yet if I since repented I do not sinne a new when they rise now against my wil. Els I should against my wil leese that grace which I got by repentance. Wherefore we wrote S. Gregory to S. Austin our Apostle. Oftentymes it is done without fault which cometh of fault. And much les should inuoluntary

Inuoluntary motions though they were voluntary in their origen could be no sinne.

S. Gregory
epist. ad Augustin. Cant.
c. 10.

luntary motions be sinnes in vs, though they were originally voluntary vnto vs only by the wil of an other. Thus is this Gordion knot two waies vntyed. But him selfe hath with his tong tyed so fast a knot for prooffe of my conclusion, as with his teeth he wil not be able to loose. For pag. 48. he affirmeth *S. Paul to haue bene most free, and innocent touching actual sinne*, and he proueth it, because he fought mightily against his raging concupiscence, and did in no wise yeeld therunto: which is both to confesse that *S. Paul* had inuoluntary motions of the flesh, which him selfe acknowledgeth *Rom. 7. v. 15 17. 19. 23.* & yet to proue them to be no sinne in him, because they were inuoluntary, which is both my conclusion, and reason.

Bel dispropo-
meth him
selfe.

12. Contra-
dict.

S. Augustin.
10. 2.
See S. Austin
lib. 2. cont.
Iul. c. 3. & 10.
Ls. c. 3. 15.

Tom. 3.

Tom. 1.

13. As for *S. Austin* he is so far from thinking that we sinne by inuoluntary motions of the flesh, as he saith epist: 200. ad *Asellicum: That if we consent not to them we need not say: Forgiue vs our trespasses*: which he repeateth againe l. de spir. & lit. c. vlt. adding that if we consented not to these acts we should disproue that saying of *S. Ihon*: If we say we haue no sinne we deceaue our selfs, and proueth it l. 1. de ciuit. c. 15. thus. *If concupiscential disobedience be without fault in the body of one sleeping, how much more in the body of one not consenting.* And l. 1. de nupt. & concupif. c. 2. explicateth

teth how it is called sinne vz: as vwriting is
called a hand, or cold sluggish vvhich is figura-
riuely, & improperly. Nay he not only ex-
 cusethe vs from sinne, when we consent not
 vnto inuoluntary motions of the flesh, but
 auoucheth that then we do much good, a great *Merit in re-*
 matter, for vvhich vve shal be crownded: lib. 1. de *sisting Con-*
 nupt. & concupisc. c. 29. He doth much good *cupiscence*
vvhich is vwritten. Follow not thy *according*
 lusts. And serm. 5. de verb. Apost. c. 6. *to S. Au-*
It is
 a great matter for me not to be overcome of con-
 cupiscence, and cap. 9. who consenteth not
 doth much, it is a great matter he doth. And lib.
 2. de Gen. cont. Manich. c. 14. Somtyme rea- *Tom. 7.*
 son doth manfully refraine and bridle Concupiscence *Tom. 10.*
euen stirred vp vvhich vwhen it is done vve fal not
into sinne (mark Bel) but vwith some struiuing are
crownded. Wherefore if they be Papists (as Bel *Contradict.*
 saith pag. 46. and 49.) who say we merit *13.*
 when we resist Concupiscence, surely S.
 Austin is one. Yea Bel himself if he account
 it a good deed (as I hope he wil) to resist
 lust: for art. 5. pag. 61. he graunteth al good
deeds to be meritorious. S. Gregory also epist. ad *S. Gregory.*
 August. c. 11. teacheth, That pollution in sleep
is not at al to be feared vwhen it proceedeth of su-
perfluity, or vweaknes of nature, And lib. 21. mo-
 ral. c. 3. Unclean cogitation desyleth not the mynde
when it beateh, but vwhen it subdueth the mind
vnto it by delight. More Fathers I might adde
 but

Caluin.

but it were needles, because Caluin lib. 3. instit. c. 3. paragr. 10. confesseth that *al the Fathers before S. Austin are of the same opinion wth S. Austin.*

7. 14. Seauenth Conclusion: habitual Concupiscēce in the regenerate is no proper, or formal sinne. This euidently followeth out of the former. For if the acts be not formal sinne, but by consent of wil, much les the proanes vnto them: but it may be proued also otherwaies. First because if it be any sinne, it is original (for actual it can not be, being no act) but original! it is not, because by regeneration, *w^e put of the old man.* Coloss. 3. v. 9. or lay away the old man Ephes. 4. versic. 22. and *put on the new*: Coloss. 3. v. 9. and Ephes. 4. v. 24. And by keeping original sinne we keep on the old man as by first contracting it we put him on. But it is contradiction at the same tyme to keep on, and put of or lay away the old man. Ergo in our regeneration we keep not original sinne. And this is confirmed: because by sinne we bear the image of the earthly man, by regeneration the image of the heauenly according to that 1. Corinth. 15. v. 49. *As w^e haue borne the image of the earthly (man) let vs bear also the image of the heauēly.* But these two images be opposit. For *w^hat agreement wth Christ and Belial.* Therefore we can

2. Cor. 6. v.

15.

can not haue damnable sinne, as original sinne is, and be regenerate.

15. Secondly in regeneration either we remaine guilty of damnable sinne, or become guiltles of al such sinne. If we remaine guilty, then is not our sinne forgiuen: contrary to that article of our Creed. *Forgiuenes*

of sinnes. For it is impossible to be guilty of sinne, and to haue sinne forgiuen. Then remaine we also guilty of damnation *the sty-*

pend of sinne, Rom. 6. v. 23. For the guilt of punishment riseth of the guilt of sinne, as necessarily as fatherhood riseth of begetting a child. Wel may God chuse whether

he wil punish a malefactor, or no, yet he can not make, that a malefactor remaining a malefactor, and guilty of sinne, shal not be guilty also of punishment. But a iustified or regenerate man can not be guilty of

damnation; because *There is no damnation to them vwho are in Christ Iesus:* Rom. 8. v. 1. And Bel pag. 45. confesseth *That a man can not be*

iustly condemned for sinne remitted. If in regeneration we become guiltles of al damnable sinne, then haue we no such sinne in vs.

For as S. Austin saith, *To be not guilty of sinne*

is to haue no sinne: And again: *Sinnes remaine but by their guilt.* As adultery once committed remaineth in the Committer, only because he is stil guilty of the adultery he did, vntil

it be

Symbol. A.
post.

Vbicunque
peccatum
est illic se
proferit ira
& ultio Dei.
Caluin. 3. in-
stit. c. 11. pa-
rag. 2.

S. Paul.

Bel.

S. Augustin.
l. 1. de nupr.
& concup. c.
16. 10. 7.

it be remitted.

Perkins re-
sol. Cathol.

pag. 36.

See S. Austin

lib. 6. cont.

Julian. c. 6.

16. Protestants answer. *That by regenera-
tion guilt is taken from vs, but not from the sinne
which is in vs.* But this is contradiction: for

- if the guilt be in the sinne, & the sinne stil in
vs the guilt is also stil in vs. Beside the guilt
• of sinne (wherof we speak, and not of the
guilt of punishmēt) can not be in our sinne,
which can not be guilty of it selfe, but in vs
only, who are guilty of sinne, which we haue
cōmitted. And the remaining of sinne in vs
consisteth only in the remaining of this guilt
(as saith S. Austin) as the remaining of adul-
tery cōsisteth only in this that a man is stil
guilty of the adulterous fact he did. And
therefore if this guilt of the fact be taken frō
him, it is impossible for adultery to remaine
in him. Beside it is manifest contradiction
to say one hath sinne in him, and yet is not
guilty of sinne, or a sinner, as it is to say
• the ayer hath darknes in it, and yet is not
darke.

S. Augustin.
1. de nupt.

*What it is
for sinne to
remayne.*

3.

S. Ihen.

Nicheas v.

19.

Psalm. v.

12.

17. Thirdly God in regeneration *taketh
away sinnes: Ioan. 1. v. 29. Miche. 7. casteth
them into the depth of the sea: Seperateth from
vs as far as the East is from the vvest: psal. 102.*
But concupiscence is not taken away, it is
not cast into the depth of the sea, nor sepa-
rated from vs as far, as the East from the
west. Ergo it is no sinne. Againe: By iusti-
fica-

fication he maketh vs more white then snow:

psal. 50. v. 9. but how can we be whiter

then snow, if the blacknes of sinne stil re-

maine in vs? Fourthly Adam by his sinne de-

prived of grace, and transfused sinne into al

them that are generate of him. Ergo: Christ

by his merit expelled sinne, and transfused

grace into al them that are regenerat of him.

The Antecedēt is eident. The consequēce

I proue. For els Christs merits had not bene

so potent and effectual to do good, as A-

dams sinne was to do euil, seeing Christs

merit can not as really, and truly take sinne

from vs, as Adams sinne transfused it into

vs. Which is both contrary to Christs ho-

nor, and to the Apostles doctrin Rom. 5. v.

17. 18. 19. Fifthly how shal one be iustly condem-

ned for that which is remitted in baptisme? it can

not be. Ergo after baptisme there remayneth

no damnable sinne. The Antecedent is the

very words of Bel pag. 44. and 45. and agre-

able to S. Paul Rom. 8. v. 1. *There is no damna-*

tion to them, that are in Christ Iesus. The conse-

quence is eident for one that hath damna-

ble sinne may be iustly condemned.

18. I need not cite Fathers for prooffe of

this Conclusion because as I said before

Caluin confesseth that *S. Austin had faith-*

fully, and very diligently gathered the sentences of

al holy Fathers, and yet disagreeeth from him.

For

4

S. Paul.

Bel disprai-
ued by him
self.Caluin. lib. 2.
instit. c. 3. pa-
rag. 10.

S. Augustin.
to. 7.

For S. Austin (saith he) dare not call concupiscence sinne, but is content to tearme it infirmity. Let now any indifferent Reader iudge whether we haue not reason to boast (to vse Bels tearms) that S. Austin is on our side. And no maruel. For 1. de nupt. & concupisc. c. 23. he writeth thus: Truly this same Concupiscence is now no sinne (mark Bel) in the regenerate when consent is not giuen vnto it to vnlawful acts. And soone after. But in a certain kind of speech it is called sinne: and he giueth there two reasons of this figuratiue speech, because (saith he) it was made of sinne, and maketh sinne if it ouercome. Again: So is (Concupiscence) called sinne, because it was made by sinne, vyheras novv in the regenerate it selfe is no sinne (mark again) as speech which the tong maketh is called a tong, & Writing a hand vy which a hand maketh. So also it is called a sinne, because it maketh sinne if it ouercome as cold is called sluggish, because it maketh sluggards. Can any Catholique now speak mote plainly. In these few words al in one chapter, he twise denyeth concupiscence in the regenerate to be sinne, once affirmeth it to be improperly so called, and giueth two reasons, and two examples of such figuratiue speech: The same doctrin he teacheth l. 1. contr. duas epist. Pelag. c. 13. and l. 2. cont. Iulian. & in al his tomes as Bellarmin sheweth. So that
what-

S. Augustin.
to. 7.
Bellarm. l. 5.
de amiff.
Grat. & stat.
peccati c. 8.

Whatsoever Bel hereafter shal obiect out of S. Paul: S. Austin, or others calling concupiscence sinne, I need not answer my selfe, but referre the Reader to these words of S. Austin, wherein he explicateth both why, and how, S. Paul, him selfe, and others meane not properly, but improperly and figuratiuely, when they cal concupiscence sinne. Yet because Bels arguments containe diuers vntruths requisite to be taxed, I wil answer them al in such order as he proposeth them.

S. Austin
hath pre-
uented al
Bels obie-
ctions.

CHAP. II.

Diuers vntruthes of Bel disproued, his arguments out of S. Paul against the doctrine in the former chapter answered.

BE L beginneth this Article as he did *Bel pag. 41.*
the rest with vntruths 1. *That S. Paul in vntruth 47*
the whole 7. chapter to the Romans proueth ori-
ginal concupiscence in the regenerate to be sinne.
This is not so: for he doth not proue it to
be any sinne at al, but supposing it to pro-
uoke to sinne, calleth it sinne. 2. *That Papists vntruth 48*
can not abide the Apostles doctrine. Forsooth
because we can not abide Bels exposition.
3. *That the cause of our denying Concupiscence to vntruth 49*
be sinne is because it ouerthroweth our holy so sup-
posed

Bel blasphemeth iustification.

Bel art. 6. p. 81.

pag. 50.

vntruth 50
3. sent. d. 19.

Bel pag. 42.

Ibid.

51. vntruth

posed iustification (thus blasphemously he denyeth iustification to be holy) *our inherent purities, condigne merits, & works of supererogation.* This is vntrue: for it might be such sinne, as Bel wold haue it (to wit venial) and destroy none of al these. But the true causes are Scriptures, Fathers, & reason before alledged, and Bel confesseth that the reason which we euer haue in our mouth is the inuoluntarines of concupiscence 4. *That the Maister of Sentences viterly condemneth vs in calling concupiscence culpam.* But he meaneth improperly as is euident by his owne words 2. dist. 32. *Concupiscence after baptisme* (saith he) *is only* (mark Bel) *punishment of sinne, but before baptisme both punishment, and fault.*

2. Thus hauing made his way with vntruths, he proueth cōcupiscence to be sinne out of S. Paul. Rom. 7. v. 25. saying. *I my selfe with the mynd serue the law of God, but with the flesh the law of sinne.* And hence noteth that *the regenerate do serue the law of sinne.* But he forgot to note that it is but with the flesh, and that *with the mynd* (without which there is no formal sinne) *they serue the law of God.* He also noteth. *That the best liuers can not merit grace, and glory ex condigno: because by sinne they deserue death.* VVhich because S. Austin (saith he) at the first could not digest, he vnderstood S. Paul in the 7. chapter to the Romans, only of the

of the vicked, not of the godly. But remitting the matter of merit, and desert of sinne to their proper places art. 5. and 6. false it is that S. Austin changed his opinion about the vnderstanding of those words of S. Paul Rom. 7. *I am a carnal man solde vnder sinne*: and the like, because he saw that iust men sinned. For as him selfe testifieth 1. Retract. c. 23. (and Bel wrongly cited 22.) he reading other expositors, found that the foresaid words might be vnderstood of the Apostle him selfe, as the word *carnal* may be verifed of him in respect of his body, not yet spiritual, and the word *sinne* in respect of concupiscence, which is sinne vz: im- properly, as the same S. Austin explicateth in the books to which he referreth vs, and we cited them before. Wherby we see, that S. Austins error was in vnderstanding the foresaid words of formal, and proper sinne (as Bel doth) and corrected it by vnderstanding them of improper sinne. And yet euen when he was in that error, he was so far from thinking (as Bel doth) that the best liuers in rigor deserue eternal death, that then he wold in no wise thinke the Apostle to speak of a mā in grace, assuring him selfe, that no such man is solde vnder sinne that deserueth eternal death.

Bel forget-
teth his
matter.

S. Austin.

Lib. 1. de nu-
pt. & concu-
pif. c. 23. & l.
1. cont. duas
epist. Pelag.
c. 13.

3. His second prooffe is out of the 23. Bel pag. 42.

Bel forget-
teth what
he is to
proue.

verse of the same chapter where S. Paul writeth *I see a law in my members subduing me to the law of sinne. VVhat (saith Bel) can he merit who is prisoner to the law of sinne.* But beside that, Bel forgot what he was to proue : v^z. Concupiscence in the iust to be sinne, not their merit to be none : S. Paul by the word (*me*) vnderstandeth only his flesh, as he had expounded him selfe before v. 18. when he said. *There dyvelleth not in me that is in my flesh good.* And S. Austin interpreterth 1. de nupt & concupif. c. 30. and 31. And v. 23. saith that he *was prisoner to the law of sinne in his flesh, and in his mynd serued the law of God:* what maruel then, that one prisoner in flesh, but free in mynd (from which al our merit, or sinne proceedeth) may by seruing Gods law, merit.

Bel pag. 43.

False trans-
lat. 3.

4. His third prooffe is out of the 19. verse where (as he citeth) S. Paul saith. *The euil vyhich I vvold not that I do.* Omitting the false translating of *on thelo* and *Nolo* : *I vvold not* : as though S. Paul had not had a present, and absolute wil not to lust, but an imperfect velleity which euen the wicked haue, and in english we signify by *vvold*, and *vvold not*. I answer that S. Paul improperly saith ; He doth that which he wil not, and therefore in the very next verse, as it were correcting that speech saith. *If I do that I vvil not, I vvorke*

v. 10.

it not

it not, wherein he both affirmeth & ptoueth that we do not what we wil not. And the reason is euident. For as the commonwelth is principally the Prince, Pieres, and Magistrats, which gouerne the rest: so a man is principally his wil, which commandeth the rest. And therfore as the cōmonwealth doth not that, which they do not, though some of the commonalty do it: so a man doth not, what his wil doth not, though some of his inferior powres do it. If therfore S. Paul did but improperly say, he doth what he wil not, Bel can therof inferre but improper sinne. Besides though it were a proper speech, therof can be inferred no proper sinne, for want of voluntarines. And here by the way Bel straweth his flowers of leasing, saying. *That the cause why S. Austin epist: 105. vyrote that God crownded nothing but his ovyne gifts, vvhē he crowndeth our merits, is, because the regenerate by inuoluntary acts of Concupiscence sinne, and become guilty of damnation.* For nether doth S. Austin speake there of inuoluntary acts, nether any where doth he say they exclude merit, or deserue damnation, yea plainly auoucheth *that vve are crownded vvhē vve haue them against our vvil.* And the true cause of his speech shal be giuen in the next Article of merit, and his very words conuince that our merits

A man rather doth not then doth vvhat his vvil doth not.
See S. Thomas 1. 2. q. 74. art. 3. ad 3.

Bel pag. 43.

52. vnterust

S. August. 2. de Cenes. contr. Manich. c. 14. tom. 1.

Why merits are no sinne, out of S. Austin.

are no finnes, and much les deserue damnation: for he calleth them Gods owne gifts and saith he crowneth them: but God nether giueth nor crowneth sinne.

4. pag. 43.
Cap. i. parag.
3. 4. 6. 13. 18.

53. vntruth

54. vntruth

Bellarmin.

Bel pag. 43.

Sup. parag. i.

5. Fourthly Bel alleadged the Apostle calling Concupiscence sinne: Röm. 7. v. 14. and 20. But this we answered before. Bel replyeth that it wil not suffice to say with Bellarmin that it is called sinne only because it prouoketh to sinne, as a mans vwriting is called his hand, because it is vwritten vwith his hand. Here be two vntruths fathered vpon Bellarmin. For nether doth he say Concupiscence is called sinne only because it prouoketh to sinne: yea lib. 5. de amiss. grat. & stat. pec. c. 8. he giueth an other reason out of S. Austin, because it is the effect of sinne. Nether doth he say that it may be called sinne, because it prouoketh to sinne, as writing is called a hand, because it is made by a hand; for so it is a cause, and writing an effect; but as cold is called sluggish, because it maketh sluggish. But let vs hear why S. Paul may not be vnderstood of improper sinne. First because the Maister of Sentences graunted Concupiscence to be sinne. This is twise sod colworts set again before his reader for want of other meat, but reiected before. Secondly because it maketh a man to serue the lawv of sinne, vvhich seruice can neuer be but sinne. Here the question it self

it self is begged. For the question it self is, whether the seruice to the law of sinne done by the flesh not by the mynd (as S. Paul speaketh Rom. 7. vers. 23.) be proper sinne, or no, and that Bel beggeth of vs to graunt But he must win it, ere he get it. And though we did graunt it to him, yet could he no more infer therof that habitual Concupiscence, which causeth it, is sinne, then he can infer the powre of our wil, which is a gift of God, to be sinne, when it causeth sinne. Thirdly (saith Bel) *because the evil wherof S. Paul speaketh he hateth and wil not (Bel hath wold not) do it, which must needs be meant of sinne. True, but of material, and improper sinne. For such also is to be hated, and not to be willed.*

Bel assumeth what he was to proue, and yet concludeth nothing.

6. Bel hauing thus sillily proued his herselfe out of S. Paul, endeuoreth to proue it out of our doctrin thus. *All reprobates are reprobated both negatiuely, and positiuely for original sinne. Ergo: Concupiscence is sinne euen after baptisme. The Antecedent (saith he) is a maine point, and settled ground of Papists religion, and he willingly graunteth it. The consequence he proueth because some reprobates are baptized.*

Answer. First I deny the Antecedent. For neither doth any Catholique affirme it to be any point at al of Popish faith, & much lesse a maine point, or ground therof: neither

Bel pag. 43.

vntruth 53.

I. Answer.

(though some beleue it as a school opinion) is it true, because original sinne being as truly forgien in baptisme to many reprobates, as it is to predestinates, they can be no more positiuely sent to hel for it, then predestinates. For as S. Paul saith Rom. 11. v. 29. Gods gifts are without repentance, so that what sinne he truly forgieuerh he neuer af-

S. Paul

S. Prosper in
resp. ad Ob-
iect. 2. Gal-
lor.

How repro-
bats may be
sayd to be
reprobated
for original
sinne.

2. Answer

terward punisheth in hel. wherfore S. Pro-
sper writeth that who goeth from Christ, and
endeth this life out of grace, what goeth he but
into perdition? yet he falleth not againe into that
which is forgien, nor shalbe damned in original
sinne. Only as al sinns are sayd to retorne by
ingratitude, according to the parable of the
vngateful seruant Math. 18. because a sinne,
after others haue bene pardoned, becometh
greater by the ingratitude, then otherwise
it were: so original sinne pardoned to some
reprobats in baptisme, may be said to re-
turne to them through their ingratitude in
sinning after the said pardon, and they
being positiuely damned for such sinne,
may in some sort be said to be positiuely
damned for original sinne. Secōdly though
the Antecedent were true, it could not fol-
low therof, that Concupiscence in repro-
bates is formal sinne, but only that original
sinne is not truly forgien in baptisme to
any reprobat, which though it be false, per-
teineth

teineth not to this question. For as for habitual Concupiscence, it nether before baptism, nor after is formal sinne, but before only materially sinne, and after only languor, and weaknes as is before explicated. But how Bel admitting al reprobates to be reprobated positiuely for sinne, agreeth with his Maisters Caluin, Beza, and others teaching that they are reprobated for Gods pleasure, and that he made them to damne, and reprobate them, let his breethren in the lord enquire. Now to his places taken out of S. Austin, whom he promiset to shew to be so plaine for his doctrin, as none can stand in doubt therof. But who wel remembreth S. Austins words, and Caluins confession before cited, can neuer stand in doubt but that Bel most braggeth wher he hath lest cause, and like a prating petty-fogger cryeth lowdest, when he hath lest proofs.

Cap. 1. parag. 2. & 3.

Caluin, Beza Rom. 9.

Bel contradiceth his fellow Ministers.

Bel pag. 45.

Chap. 1. parag. 13. & 12.

CHAP. III.

Bels arguments out of S. Austin touching Concupiscence answered.

THE first place he alleadgeth out of S. Austin is tom. 7. l. 6. contr. Iulian. c. 3. where he writeth. As blindnes of hart is sinne, punishment of sinne, and cause of sinne. So concupiscence of the flesh is sinne, punish-

Bel pag. 45.

punishment, and cause of sinne. Answer. S. Austin compareth concupiscence with blindnes of hart, in the material disorder of sinne. For as sinne is against the rule of reason, so disordinate lust, not in formality of sinne. Nether say I this only, but can proue it. And omitting that other where he plainly auoucheth it to be no formal sinne, as is before shewed, I proue it, first by his reason, where with he proueth it to be sinne: *vz because it is disobedient to the rule of reason, which conuinceth it to be material sinne, and a disorderly and euil thing, but not to be formally sinne, for want of voluntarines, which him selfe necessarily requireth to formal sinne as is before shewed.* Secondly because it sufficed to S. Austin to proue concupiscence to be material sinne, for to disproue Iulian the Pelagian against whom he there disputed, who taught, as S. Austin there and other where testifyeth, that it was laudable & good, against whom he there proueth by the example of blindnes of hart, that it was not only punishment and cause of sinne, but also sinne; that is, naught, euil, and disorderly; because it is against the rule of reason, which is to be sinne materially, though it want the forme of sinne which is voluntarines.

Lib. de Spir.
& lit. c. vit. l.
2. de nupt. &
concup. c. 23.
l. 1. con. duas
epist. Pelag.
c. 13.

Cap. 1. parag.
2.

Lib. de nupt.
& concup. c.
34. to. 7. & l.
6. cont. Iul.
c. 27.

Bel pag. 46.

2. Next he bringeth these words. *Some iniquity*

iniquity is in man when the inferior parts do stubbornly strue against the superior, albeit they be not suffered to overcome. And quoreth for them l. 6. contr. Iulian c. 8. as he found it through the Printers error, falsely quoted in Bellarm : but they are, l. 6. c. 19 which added to that, that almost al he saith is found in Bellarm, conuinceth that he made this boasting challenge out of his obiections. As for S. Austin his meaning when he calleth concupiscence iniquity is sufficiently explicated before. And the very word, *Some*, argueth that he thinketh it not to be formal sinne, but in some sort v^z : materially. Besides that him selfe l. 2. contr. Iulian c. 5. expoundeth the like words out of S. Ambrose of no sinful iniquity.

S. Augustin
tom. 7.

Bellarmin. l. 3.
de amiss.
grat. & stat.
pec. c. 9.
3 els chalēg
nothing but
Bellarmins
obiections.
Sup. c. 1. pa-
rag. 3. & 4.

3. The third place cited by Bel is l. 1. de nupt. & concupis. c. 25. where S. Austin writeth. *If (concupiscence) can both be in the baptized parent and be no sinne, vvhy is the selfe same no sinne in the child? To this I ansyver (saith S. Austin) That concupiscence is not so forgiuen in baptisme, that it is no more, but that it is no more imputed to sinne. Item. There remaineth not any thing vvhy is not remitted. Whereupon Bel inferreth both that concupiscence is formal sinne, els it need not be forgiuen, & that it is true sinne, as wel after baptisme, as before though it be not imputed to sinne after baptisme,*

pag. 46.
S. Augustin
tom. 7.

risine, and biddeth vs mark that S. Austin said not: *Nothing is sinne that remaineth, or no sinne remaineth*: but *not any thing remaineth which is not remitted*. Answer. The forme, & essence of habitual sinne is the guilt of actual sinne before done, according to S. Austin in the same book, and next chapter, as the forme of habitual sinne of adultery is the guilt of actual adultery before committed: & the forme of that habitual sinne which we haue by origin, is the guilt of Adams actual eating the Aple, which guilt being annexed to Concupiscence maketh it formal sinne, and to require forgiuenes, but that guilt being taken away by Gods forgiuing the sinne (as the same holy Doctor teacheth in the same place, and lib. 6. contr. Iulian. c. 17. and lib. 1. Retract. c. 13) Concupiscence need no more forgiuenes (as the same B. Saint writeth. lib. de spirir. & lit. c. vlt. and epist. 200.) Nor remaineth any more true sinne, more then the body remaineth a man after the soule is departed. And in this very place which Bel citeth, when he asketh why Concupiscence is sinne in the childe, if it be in the parent baptized, and be no sinne in him, evidently supposeth that it is no true sinne in the baptized.

4. As for that of not imputing sinne,
what

What is
the essence
of habitual
sinne.

Cap. 26.

How Con-
cupiscence
needeth for-
giuenes.

S. Austin.

To. 3. & 1. &
lib. 1. contr.
duas epist.
Pelag. c. 13.

what S. Austin meant therby we wil rather learne of himself then of Bel, he therfore in the very words which Bel citeth hauing asked *why Concupiscence is not sinne* (mark Bel) *in the parent baptizēd as wel as in the childe vn-* baptizēd, answered that *by baptisme non imputatur in peccatum* it is not imputed for sinne.

What nos
imputing
of sinne is
with S.
Austin.

None but
an infidel
vil say
sinne is not
talē away
in baptisme
S. August. l. 1.
cont. duas
epist. Pelag.
c. 13. 10. 7.

In which answer vnles he did by not imputing for sinne, meane making no sinne, he had not answered the question, why Concupiscence was no sinne in the baptized parent. Therefore with him Concupiscence not to be imputed to, or for sinne, is to be made no sinne. And cap. 32. he saith that *Concupiscence to be imputed, is to haue the guilt* (vz of Adams actual sinne) *which it hath, with it*: and consequently to be not imputed is to haue this guilt taken away, but to haue no guilt is to haue no sinne, as him self saith c. 26. therefore with him Concupiscence to be not imputed is to be made no sinne. Nether indeed can God otherwise not impute sinne but by taking it away. For *his iudgment is according to truth.* Rom. 2. v. 2. and therefore if ther be sinne in vs, he must needs impute it to vs, and account vs sinners, els he shold not accout vs, as we are, and according to truth. And albeit S. Austin did not in this place say in plaine tearms. *Nothing is sinne that remaineth.*

S. Paul

or: No

or : No sinne remaineth yet he manifestly supposed the first, when he asked why concupiscence is not sinne (mark Bel) as wel in parents baptized as in the child, & affirmed them both in equiualent tearms when he answered that by not imputation concupiscence became no sinne in the baptized, as is already shewed. And otherwhere plainly affirmeth.

3. Austin. l. 1.
contr. duas
epist. Pelag.
c. 13. In Psal.
72. l. 6. contr.
Iul. c. 16. 17.
Tract. 41. in
Ioan. serm.
6. de verb.
Apost. lib.
20. de ciuit.
c. 26.

That al sinnes are forgiven (in baptisme) and noyy are no more at al. What is this but to say no sinne remaineth. And nothing more vsual with him then to say. That in baptisme al sinnes are taken away, do dye, are vvholy forgiven, al iniquity blotted out : the baptized haue no sinne. Infants christened haue no filth. Beside in sense al is one to say. Nothing remaineth which is sinne : and nothing is sinne that remaineth. For God by remitting taketh away the guilt of sinne, as S. Austin saith l. 1. de nupt. & concupis. c. 26. l. 6. contr. Iulian. c. 17. and l. 1. Retract. c. 13. which guilt is the very forme of sinne as is before explicated out of S. Austin.

4. Belpag. 47. 5. The fourth place is taken out of S. Austin l. 1. de nupt. & concupis. c. 29. He doth much good who doth that which is written. Follow not thy lust, but perfecteth it not because he fulfilleth not that thou shalt not couet, or lust. Hence Bel inferreth. First that the iust can do no good, nor strine against lust so perfectly but it is annexed

annexed to sinne. This is groundd vpon S. Austins words of not perfecting good, and not fulfilling the law of not coueting. But the illation is quite contrary to his meaning in this place and others before cited, where he saith. That as long as we consent not, we sinne not, we need not aske forgiuenes, yea do much good and are crowned. And though he say we perfect not our good, yet not to perfect is not to sinne, especially when it is against our wil that we perfect it not, as it is in this case. And S. Austin is so far from saying here we sinne when we perfect not this worke, as he affirmeth that we do much good. And Bel can as wel combine good and sinne in one act, as he can annex light and darknes, heauen and hel, God and diuil. For as the Philosopher saith bonum ex integra causa, malum ex quolibet defectu. It is no good act vnles it be good euery way, and it is sinne if it be euil any way.

6. As for fulfilling the law: I answer that who consenteth not to Concupiscence fulfilleth it in al things which it commandeth to be performed vnder sinne as S. Austin expressely affirmeth in many places: as lib. de spirit. & lit. c. vlt. epist. 200. lib. 1. de nupt. & concupisc. c. 29. lib. 2. de Genes. contr. Manich. c. 14. whose words we cited before: though if he haue Concupiscence,

Epist. 200. l. de Spir. & lit. c. vlt. l. 1. de nupt. & concupisc. c. 29. lib. 2. de Gen. contr. Manich. cap.

14. Non est culpa deputandum si non dum potest esse tanta dilectio Dei quanta plenarie perfectæque cognitioni debetur.

Aug. de spir. & lit. c. vlt. tom. 3.

Aristotel. Quæ participatio iustitiæ cum iniquitate. 2. Cor. 6.

Sup. c. 1. pag. 13. & 18.

How to
haue no Co-
cupiscence
is comman-
ded by the
lawr and
how not.

See more
herafter ar-
tic. 8 chap.
2 paragr 3.
and chap. 3.
parag. 2.

S. Angustin.
10. 9.

Item 10. de
Gen. cap. 12.
tom. 3.
Cap. 5. 10. 10.

S. Gregor. 1.
21. Moral.
c. 2.

cence, he fulfil it not in a thing which the law, though it command not vnder sinne to be performed, yet it commandeth as the end to which we ought, al we can to ende- uor and labor to attaine vnto. That to haue no Concupiscence at al, is commanded by the law, only as the end which we ought to endeavor vnto, is manifest both by S. Au- stins affirming that there is no sinne, when there is no consent, as also because in the very next words to those which Bel citeth he saith. To this end the law said thou shalt not couet, that in this precept we miht know both what in this mortality we ought to endeuor vnto by profiting, and whither we ought to attaine vnto in that most happy immortality. Behold how he saith in this life we ought to endeavor, and in the next we ought to attaine to haue no lust. And tract. 41. in Ioan he saith. I can not fulfil that which is said thou shalt not couet, What therfore is it needful to fulfil? that. Goe not asier thy concupiscences. Behold he prescribeth this only as needful to attaine vnto. And in the same place, and serm. 12. de verb. Apost. he noteth that S. Paul said not you shal haue no il desires, or let not sinne be in your members, but let not sinne raigne. As if he said. We are not bidden vnder sinne to haue no lust at al: and the reason saith he, and S. Gregory after him, is, because it is impossible.

7. The

7. The second thing which Bel infer- Bel pag. 48.
 reth and biddeth vs marke it wel is, That
the tenth commandment forbiðdeth original lust Original
committed without consent, and habitual concupis- lust made
cence. Did euer man read more markable actual by
Bel.

folly? 1. He maketh original lust to be com-
 mitted, which is to make original actual,
 because what is committed is actual, as
 commission is action: 2. That habitual, &
 original inclination to euil is forbidden by
 the tenth commandment, and calleth the
 contrary most absurd. But nothing can be
 more absurd then to say that original, and
 habitual inclination to euil is forbidden by
 this commandment: *Thou shal not couet.* For
 to couet is to doe, *ipsum agere concupiscere est.*
 faith S. Austin serm. 5. de verb. Apost. c. 7.
 and therefore to make habits and inclina-
 tions forbidden in these words, is to make
 habits doings, inclinations actions. Or who
 euer heard that new borne infants sinne
 against the tenth commandment, surely
 if that be so, we must cal them no more In-
 nocents.

S. Augustin.
 10. 7.

Peccata pro-
 pria non ha-
 bent unde
 illos merito
 Innocentes
 nūcupamus.
 Aug. 1. cont.
 Iul. c. 6. to. 7.

8. But let vs hear him proue this absur-
 dity. For although (saith he) S. Paul were most
 free, and innocent from actual sinne, because he
 fought mightily against his raging concupiscence,
 and did in no wise yeeld vnto it, yet was he guilty
 by reason of original concupiscence. Behold Bel

pag. 48.

N prouing

Bel proueth
idem per
idem.

Contradict.
14.

Bel over-
throweth
at once
what he
intended to
proue in al
this Arti-
cle.

Babilon is
vryonne, Bel
is confound-
ed. Hiere.
50. 7. 2.

Bel pag. 49.
Rom. 7. 7. 7.

Math. 5. 7.
22.

prouing *idem per idem*, and withal ouerthro-
wing whatsoeuer he manteineth in this ar-
ticle. For the doubt is, whether original
Concupiscence be sinne, and this he pro-
ueth because S. Paul was guilty by reason
of it. what is this but to proue original
Concupiscence to be sinne, because it is
sinne. And he affirmeth S. Paul to haue bene
most free, and innocent from actual sinne,
and proueth it because he fought mightily
against his raging Concupiscence, and in no
wise consented vnto it. which is in plaine
tearms to confesse that inuoluntary mo-
tions of the flesh are no sinne, because they
are not voluntary. O force of truth which
breakest out of thy professed aduersaries
mouth. Surely Protestants may haue great
ioy of such a challenger. And no maruel if
he be desirous of an aduersary to fight with-
al, who for want of one falleth thus to
fight with him self, and maketh his aduer-
saries sport to laugh, & moueth his friends
to compassion and shame. But let vs see
more of his pastime.

9. S. Paul had not known lust to be sinne ex-
cept the law had said. Thou shalt not lust. But he
could not be ignorant that Concupiscence with con-
sent was sinne, seeing the very heathens did know,
and confesse it. Againe. Voluntary lust is forbid-
den in the sixt, seuenth, and eighth comendment
as Christ

as Christ him selfe expoundeth them. Therefore the tenth forbiddeth the very habitual desire, and inclination and fruits thereof though not consented vnto: *Answyer.* S. Paul was so far from knowing by the law that natural inclination to sinne is formal sinne, as nether he, nor any man of iudgment could imagine it til Bel with a new kinde of philosophy taught vs that habits are acts, and inclinations actiōs. But to the argument I deny the assumption. For he might be ignorant that lust which is only indirectly voluntary, and in the cause, because it is not preuented, is sinne, and this he might know by the law: nether can Bel shew that euer any heathen knew this. Yea he might be ignorant, that Concupiscence directly voluntary, when it is not put in execution, is true sinne & learne this by the law. For if Iosephus, and Kimhi though they had the law, and were great Rabbins in it, yet thought such concupiscence no sinne: and Iosephus reprehended Polybius for condemning it as a sinne; why might not the Apostle haue bene ignorant of this, if the law had not taught it him. Neither doth Bels reason cōvince the contrary. For though some Heathen by great study in moral philosophy came to know this truth, yet perhaps S. Paul could not or rather as he saith did not. And Bel as we

See S. Austin
serm. 4. de
verb. Apost.
c. 4. & 5. to.
10.

Concupis-
cence indi-
rectly vo-
luntary
knowne of
S Paul by
the law to
be sinne.

Iosephus l.
12. Antiquit.
c. 12.
Kimhi in
psal. 66.

S. Ambros.
in cap. 7. ad
Rom.

shal see hereafter citeth a place out of S. Ambros where he writeth, that the Apostle thought Concupiscence no sinne *because it delighted, and seemed a harmles thing to conet.* yet better it is to say: (as I haue already) that S. Paul meaneth, that by the law he came to know al voluntary concupiscence, though it be but indirectly voluntary, to be sinne, and this nether he nor any Heathen could haue known, but by the law, or by Gods reuelation.

2.

10. Bels second reason maketh against him self. For if inuoluntary motions be as true sinnes as voluntary, why are not they forbidden as wel in the sixt, seuenth, and eighth cōmandement as these? And albeit voluntary motions were implicitly forbidden, when the external acts were prohibited, yet it was necessary to forbid them expresly in the last commandement for to inculcat it into the hard hartes of the Iewes: nether yet with this expresse forbiddance wold some of them beleue voluntary concupiscence without the fact to be sinne, as appeareth by the example of Iosephus Kimhi, and diuers Iewes, Math. 5. v. 29. After this Bel alleadgeth a place of S. Austin wher he calleth desires of Concupiscence il, filthy, and not lawful, which haue bene explicated before, and are verified of
inuo-

Chapt. 1. pa-
rag. 2. & 3.

inuoluntary Concupiscence, because it is materially sinne, wanting nothing to be formally so but voluntarines, which Bel here goeth about to proue that they want not, but his prooffe hath bene refuted before.

Chapt. 1. pag. 2. & 3.

Chapt. 1. pag. 11.

II. After the said prooffe he auoucheth Bellarmin to confesse that S. Austin acknowledgeth euen inuoluntary motions to be properly sinne, and flatly condemned by the tenth Commandement, and in the margent biddeth vs see S. Austin lib. de spir. & lit. c. vlt. because Bellarmin writeth that S. Austin teacheth al kind of motions of Concupiscence to be aliquo modo in some sort prohibited by that lawv. Thou shalt not couet. Whereas Bellarmin professeth. That S. Austin not only no where in plaine words saith al Concupiscence is properly sinne, but also affirmeth the contrary in al the tomes of his works, and in the words cited by Bel is so far from saying, that S. Austin thinketh al motions to be flatly condemned, as he wold not absolutly say they were condemned but only with this limitation in some sort, vz as far, as they lye in our powre, which limitation though Bel without prooffe cal deceitful, and contrary to S. Austins meaning, yet haue we before shewed it out of S. Austin to be his true meaning. And I wold Bel had seene that place

Bel pag. 51.

Bellarmin. lib. 5. de amiss. grat. & stat. pec. c. 10. vnttruth 56

Bellar. Sup. c. 2.

Sup. parag. 6.

of S. Austin to which he sendeth vs: for there should he haue heard S. Austin teaching him that inuoluntary Concupiscence is so far from sinne, as if we consent not to it we need not say in our lords prayer. For-giue vs our trespases. And thus much of his proofs out of S. Austin.

C H A P. I I I I.

*Bels arguments out of S. Ambros, S. Bede,
S. Thomas touching Concupiscence
answered.*

Bel pag. 52.

*Bel forget-
teth his
matter.*

AFTER his proofs out of S. Austin Bel very methodically (forsooth) returneth to Scripture citing a sentence of S. Ihon in greek, *pas ho poion hamartian cai ten ano mian poiei, cai he hamartia estin anomia*: and translateth it thus. *Euery one that sinneth transgresseth the law; and sinne is the transgression of the law.* This place he citeth againe art. 6. to proue al sinne of it selfe to be mortal, and for that purpose it hath some shew of prooffe: but how it proueth al kind of Con-cupiscence to be proper sinne, passeth my intelligence. For suppose that al sinne were transgression of the law, (which he laboureth much to proue, & wil neuer performe) what is this to proue. That al Concupiscence is sinne? And lest of al it concerneth habitual

habitual concupiscence. For S. Ihon speaketh only of actual sinne, as appeareth by those words *poiei amartian poiei anomian*, *committeth sinne committeth iniquity*. And yet spendeth he fowre leaues in nothing but in prouing *anomia* to signify transgression of the law, and euery sinne to be transgression of the law, & saith that *Papists are put to a non plus. about the doctrine of concupiscence in the regenerate: for both anomia and adicia is truly, and fitly tearmed iniquity*: But what shal a man say to such vanity? Be *anomia*, or *adicia* what you wil, be al sinne transgression of the law: proue you that al concupiscence is formal sinne? The question is now, not what *anomia* or *adicia*, or sinne is, but what concupiscence is, from which Bel flying into an other question, sheweth him selfe to be at a non plus. Wherefore remitting this place of S. Ihon with al which he bringeth to proue that euery sinne is transgression, to the 6. article, to which it belongeth and nothing concerneth this: I wil answer only foure authorities, which he abuseth to proue inuoluntary concupiscence to be sinne.

pag. 58.

2. The first is of S. Ambrose in c. 7. Rom. where he saith that *a man is not free from cryme, because he sinneth inuitus vnwillingly or against his wil*. Where Bel noteth that he calleth concupiscence cryme, or mortal

Bel pag. 56.
S. Ambros.

6.

sinne. And; That a man sinneth in that which he doth against his wil. But besides that the Author of those commentaries is not S. Ambrose: he meaneth not of concupiscence but of custome of sinning, which begun in the sinner (saith he) by his owne fault, and sloath, and wherby he is laded and sooner yeeldeth to sinne then to the law, and though he wold do good, yet is he oppressed by custome. And therefore when he saith that such a one is not free from cryme in sinning against his wil, he meaneth not of absolute, and resolute wil to the contrary (for custome can not make a man to do a thing against his absolute wil, but of an imperfect wil which diuersal velleity, which most sinners, though neuer so accustomed to sinne, haue to do good, and against which kind of wil they sinne: but are not therefore (as that Author saith truly free from cryme, because (notwithstanding this imperfect wil of doing wel) they haue an absolute and perfect wil to sinne. And so this place concerneth nothing acts of concupiscence altogether inuoluntary and against both perfect, and imperfect wil.

2. 3. An other testimony he citeth out of S. Ambrose in the same place where he saith. That S. Paul separated not this concupiscence from sinne, but mingled it. But he meaneth

neth only of voluntary acts, as is euident by the reason, wherwith he proueth that this concupiscence seemed no sinne, *because (saith he) it delighted, and seemed simplex causa, a harmles matter to conet a thing of our neighbour.*

4. The third authority is of S. Bede, *Bel pag. 57.*
whom he confesseth to haue bene renowned through out the christian world for learning, and vertue. And if he thinke as he writeth he thinketh Papistry to be true piety. For S. Bede was a notorious Papist approuing Masse, honoring of reliques, images, prayer for the dead, purgatory, and other such points of Papistry as is euident out of his Ecclesiastical history. Bel allead-
geth him because he saith. *They sinne who of frailty (lat: infirmitas) corrupt innocency.* What is here to the purpose? who deny that sinne may be done as wel of frailty, as of malice? For seeing none is so fraile, but he is assisted by Gods grace in which he may do al: Philip. 4. v. 13. and is not suffered to be tempted *S. Paul*
aboue his powre. 1. Corinth. 10. v. 13. if he sinne of frailty he sinneth voluntarily.

5. His fourth authority is out of S. Thomas saying. *That what a man doth without de-*
liberation of reason he doth it not perfectly, because
the principal thing in man doth it not, and therefore
it is not perfectly a humaine act, and so perfectly ne-
ther

Bel pag. 59. 4
S. Thom. 12.
q. 74. art. 2.

ther vertue, nor sinne, but imperfectly. Wherefore such a motion of sensuality, preuenting reason is a venial, & imperfect sinne Out of these words Bel noteth these important obseruations as he calleth them 1. That S. Thomas is a Popish Saint. 2. That for his great learning (and Bel to his confusion confesseth him to haue bene a great Cleark indeed) he was surnamed the Angelical Doctor. 3. That P. Urban 4. and Innocent 5. confirmed his doctrine for authentical and gaue it the first place after Cononical Scripture. How wel these three notes are gathered out of S. Thomas his foresaid words let euery one be iudge. But Bel can gather quodlibet ex quolibet, water out of a flint stone.

6. But I must note out of Bels important obseruations diuers important vnttruths. 1. That P. Urban 4. and P. Innocent 5. confirmed S. Thomas his doctrine for authentical. 2. That P. Urban 4. gaue it the first place after Canonical Scripture. Indeed P. Urban 4. highly admired his doctrine, as if it were sent from heauen, & P. Innocent in a sermon as a preacher by way of exaggeration gaue it the first place after Scripture, but neither did they confirme it as authentical, nether did both of them giue it the next place after Scripture. The 3. vnttruth (which he repeateth twise in thispage, & very often in his booke) is. That we are bound to defend,
and

pag. 132.

vnttruth 57.

vnttruth 58

Urban. in
Confirmat.
doctrinae S.
Thomae.

Innocent. in
sermo. Ecce
plusquam
Salomon
hic.

vnttruth 59.

and beleue S. Thomas his doctrin, and may not
 in any case refuse or deny it. This is a manifest
 vntiuth. For albeit S. Thomas be, and that
 worthely of the greatest authority amongst
 schoolmen, yet his doctrin may and is often
 denyed in schools (as Bel hath heard many
 tymes) where it concerneth no matter of
 faith, yea Bel him selfe art. 7. pag. 133. affir- ^{Contradict.}
 meth him to be commonly denyed about ^{15.}
 the conception of our Lady. And P. Vrban
 4. commanded only the vniuersity of Tho-
 louse to teach, and follow, especially (saith
 he) his doctrin. Wherby we see he com-
 manded them not to follow his doctrin
 only, and none others, but chiefly his, nor
 as an infallible truth, but as most probable.
 Other vniuersities, and Catholiques are left
 to their liberty to follow (excepting matter
 of faith wherin al agree, or only erre of ig-
 norance) what schoolmen they please.

7. And this is so notorious as when we
 obiect to Protestants their dissention in
 matters of faith, they retorne vpon vs the ^{The disa-}
 disagreement of schoolmen. But there is a ^{greement of}
 great difference. For the disagreement of ^{Schoole men}
 schoolmen is in things wherin S. Austin l. ^{far different}
 1. contr. Iulian. c. 6. The learnedest, and best ^{from that}
 defenders of Catholique verity, may ^{of Prote-}
salua fidei ^{stants.}
compagne, disagree, and one say better and truer ^{S. Austin,}
then an other. And if of ignorance any of
 them

Sup.

Dissentions
of Prote-
stants tou-
ched in
their late
Conference.

- them erre it is alwaies with readines to submit them selues to the iudgment of the Catholique Church. Whereas Protestants disagree about matters, which belong (as S. Austin speaketh) *ad ipsa fidei fundamenta*. And omitting those notorious dissentions amongst them, about the real presence, the number of Canonical books, Christs suffering the paines of hel, his discent into hel, & the like I wil propose a few other points of dissention amongst them, gathered out of the conference at Hampton court. as 1: *Whether baptisme by vvoemen be allowable*: pag. 8. 14. 15. 17. 18. 2. *vvwhether confirmation be lawful* pag. 10. 3. *vvwhether baptisme be necessary* pag. 16. 4. *vvwhether after receauing the holy Ghost we may totally depart from grace*. pag. 28. 5. *vvwhether the communion booke contradict the 15. article of their faith*. pag. 25. 6. *vvwhether there ought to be any Bishops*. pag. 36. 7. *vvwhether the intention of the Minister be essential to the Sacrament*. pag. 38. 8. *vvwhether a man once iustified remaine truly iust before God, whatsoeuer sinne he commit*. pag. 41. and 14. 9. *vvwhether a iustified man falling into greuous sinnes shal be saued without repentance for them* 16. 10. *vvwhether the English Byble be truly translated*. pag. 45. 46. 11. *vvwhether the communion booke corrupt the Byble in two places*. pag. 63. 12. *vvwhether the Crosse be to be vsed in baptisme*. pag. 65. 13. *vvwhether the Church can institute, an external*

external significant signe. pag. 67. 14. whether 14.
the Churches institution can bynde in conscience.
pag. 70. 15. Whether the communion booke 15.
containe errors repugnant to Scripture. pag. 59.

8. Moreouer more then a thousand Ministers whom the whole vniuersity of Oxford calleth their brethren and fellow laborers in the Lords haruest in the supplication to his Maiestie exhibited in April. 1603. *In their Supplication exhibited in April 1603.* *Answer to the Supplication.* professe. That there is not in their Church an vniformity of doctrin. This the Oxonians deny against their owne knowledge, and the knowlege of al England. For what vniformity is there, where a thousand Ministers their fellow laborers professe them selues to disagree in points of religion from the rest, yea his Maiestie witnesseth him selfe to haue receaued many complaints through the dissensions in the Church, and purposeth (as he saith) to settle an vniforme order through the vyhole Church, and to plant vnity Wil now the Oxonians say there are no dissensions? wil they make his Maiestie actum agere in settling vniformity, and planting vnity where none wanteth. And in like sort of the Scottish Church he testifyeth. That there is such dissention euen in the Catachisme doctrin, as vyhat vvas Catachisme *Conference p. 5. 22.* *Conference p. 44.* doctrin in one congregation vvas scarsly accepted as sound and orthodox in an other. And this dissention amongst Protestants about mat-
ters

Conference
p. 102.

ters of religion is with such obstinacy, as notwithstanding proclamations, disputations, conferences, and decrees, or Canons of their Church it remaineth stil amongst them, and wil as long as heresy remayneth in them, which teacheth them to expound Scriptures according to their priuate spirits and to recant nothing, *because* (as his Maiestie faith of the Scottish Ministers) *it standeth not vvith their credits.*

9. The fourth note, which Bel gathereth out of S. Thomas his words, is more to the purpose vz. *That motions of concupiscence preuenting reason are venial sinnes.* But if Bel had amongst his important obseruations obserued also that S. Thomas spake immediatly before of deliberate reason, he might haue noted that he meant only of such motions as preuent perfect but not imperfect deliberation, and *therefore are* (as he saith) *imperfect or venial sinnes: VVherfore be myndful* (Bel) *from vyhence thou art false and do penance.* Apocalip. 2.

T H E

THE
FIFT ARTICLE OF
THE MERIT OF GOOD
WORKES.

CHAP. I.

*Of the Protestants enmity to good vvorks
and friendship vvith euil.*



EL beginneth this Article with a greeuous complaint against Papists who (saith he) most vnchristianly slander the professors of Christs Ghospel, as though they vvere enemies to good vvorks, of vvhich they thinke, speak, teach, and vvrite more christianly, and more religiously then Papists do. Both these points hē proueth no otherwise then with an (I say) I say (saith he) that good vvorks though they can not go before, yet do euer follow iustification, are necessary to saluation, and true effects of predestination. As if Bel were al the new Ghospellers, or they al agreed with him concerning good vvorks: We alleadge their vvords, produce their deeds, shew the fruits, and effects of their enmity to good vvorks, and Bel thinketh to answer al this
with

Bel pag. 60.

with an (I say) Surely he presumeth of beneuolous, and partial iudges, or he wold neuer answer thus. He with an (I say) may flader Popes, Princes & Papists whattoener, and an I say, yea manifest prooffe to the contrary, wil not suffice him. Such force his I sayes haue: *Dixit & facta sunt*: But Syr I both say, & wil proue by words, and deeds that both you, and your Ghospellers are not only enemies to good works, but great frends to euil works. And as for enmity to good works.

Luther. sermon. de nouo testamento seu de Missa. Colloquiū Altenburg.

2. First they bid vs beware of good Works. Let vs bevvare (saith Luther) of sinne, but much more of lawes, and good works. And some of his schollers in the conference of Altenburg teach vs to pray that we perseuer vnto the end in faith vyithout good vvorks: 2. they teach good works to be harmful: Good vvorks (said the forsaied Lutherans) are pernicious to saluation. Againe. Christians vyith good vvorks belong to sathan: And as Surius, Staphilus and others report a Minister was not allowed in Saxony because he beleueed not this: 3. because they say al good works are sinne, and vnclen so Luther art. 23. Calvin 3. instit. c. 14. parag. 9. & 11. c. 15. parag. 3. and 4. Whitaker contr. Duræ. l. 1. p. 49. Bucley answer to 8. reasons p. 111. and 109. Perkins tit of merit. and Bel art. 4. pag. 48.

Surius comment. Ann. 1564. Staphil. in Apolog.

teacheth that sinne is alwaies annexed to good works: 4. They teach that good works of their nature deserue damnation: *There was neuer* (saith Calvin lib. 3. instit. c. 14. parag. 11.) *any work of a godly man which if it were examined by Gods seuere iudgment were not damnable.* How can Protestants now be friēds to good workes which they bid beware of, account hurtful, sinne, and damnable? Surely their friendship can be no better then Ioabs was to Amasa when he kissed him, but withal thrust his dagger into his body. 2. Reg. 20.

Epicure vvoid seeme to lose vertue though he made pleasure his end.
Habentes speciem pietatis virtutem autem eius abnegantes. 2. Timoth. 4. v. 5.

3. And on the contrary side their friendship to euil workes is manifest. 1. because they teach that euil workes make not an euil man, nor any can damne a man but incredulity: this Luther teacheth in plaine tearms: lib. de libert. Christian. and lib. de capt. Babil. c. de baptis. 2. because they make God author of sinne: Zuinglius saith. *Numen ipsum author est eius quod in nobis est iniustitia*: God him self is author of that which in vs is iniustice. And Calvin lib. 1. instit. c. 18. parag. 3. After he had brought diuers proofs hereof concludeth thus: *Iam satis aperte ostendi Deum vocari eorum omnium authorem quæ isti Censores volunt otiosè tantum eius permissu contingere.* Now haue I plainly enough shewed that God is called the Au-

Friendship of Protestants to euil workes.

Luther.

Zyvinglius sermon. de Providentia ad Principem Catorum 1530. c. 5.

Calvin in playne termes maketh God author of sinne.

thor (heare Bel, & Blush) of al these things which these Centururs wil haue to fal out only through his idle permission. And Melanchton wrote, *That the adultery of Dauid, and treason of Iudas was the work of God like as the vocation of S. Paul.* 3. Beza teacheth that our spirit must wraastle against sinne, but so as it ouercome not: Are not these (Bel) particuler fauors to euil works to say they make no man euil, that none but one of them damne men, that God is their author, that we must let them ouercome, or were not these whom I named professors of your Ghospel.

4. But if we look into their deeds, and fruits, therin we shal clearly see how mortal foes they are to good, and great friends to euil works. For there is nether man nor nation, which of a Catholike becommeth a Protestant, but he doth fewer goodworks, les fast, and pray, seldomer giue almes, do fewer works of charity then before, and more euil then before, as in ryot pride auarice, iniustice, & the like. For prooffe hereof I propose only England for example, whither there be not now les fasting, praying, almes giuing, building of Churches, Hospitals, Colledges, Schools, then there was in Catholique tyme. And on the contrary side whither prisons be not fuller of malefactors

Melanchton
in cap. 8. ad
Rom.

Beza Rom.
6. v. 12.

Fox Consi-
derat. 3.
saith En-
glish Prote-
stants are
soe il as he
thinketh
they could
not be wro-
se if they
would.
Read consi-
derat. 4. be-
fore his
Martyrall.

factours, more endited of thefts, murders,
 rapes, and other villanies, and far more exe-
 cuted then in former tymes. And whether
 it be not growne almost into a common
 prouerbe that a mans obligatiō now, is not
 so good as his word was in former tymes.
 And in these 46. yeares of Protestantisme,
 when more then so many thousands of
 Protestants haue bene executed for mur-
 ders, theft, robberies, rapes, coyning, purse-
 cutting, and like villanies; let Bel name
 how many Catholiques haue bene so much
 as called in question for such offences: yea
 this encrease of sinne, and euil works by
 Protestantisme is so notorious as Prote-
 stants confesse it. Luther said his followers
 were become ten tymes worse then Sodomits: a
 Bullinger testifyeth that in his church euery
where encreaseth haughtines, pride, auarice, vsury,
blasphemy, slander, ribauldry, drunkenes, gluttony
ryotousnes, lechery, incest, wrath, murder, conten-
tion, and enuy. Wigand confesseth that youth
 grow worse, & les tractable, & dare commit those
 vices to which men of ripe years in tymes past were
 not subiect. Erasmus writeth of Protestants
 that he hath seene many of them become worse
but none better. Let these different fruits shew
 the difference of these trees, let the effects
 testify, whither Protestants or Catholiques
 think more religiously of good works,

Luther. apud Sur.
 1566.

Bullinger. in
 Coron. A-
 polog. cont.
 Brent.

VVigand de
 malis Ger-
 mania.
 See Sur. 1566.

Ex fructibus
 eorum cog-
 nosceris
 eos. Math. 7.
 v. 16.

Psal. 36.

whether ministers or Priests teach the people more to *eschew euil, and do good*. Now let vs come to Bels positions of good works, whereby he hopeth to wipe away this deserued name which Protestants haue of being enemies to good works.

CHAP. II.

*Of Bels positions touching
good vvorks.*

Bel pag. 60.

BE L S first position containeth two partes the first is that good vvorks nether do, nor can go before iustification. Behold Bel euen where he wold proue him self to be a friēd to good vvorks, shewing him self to be an enemy, & excluding them from any going before, or any way concurring to iustification, to which they so concurred in S. Mary Magdalen as our Sauour said many sins are forgiven her, because she loued much, making her loue a kinde of cause, v^z disponent of her iustification. But because Bel proueth his position not at al, I wil stand no longer to disproue it. The second part of his position is: That good vvorks euer follow (as fruits the tree) the persons that are freely iustified. This is most manifestly false in infants wherof many iustified in baptisme, dye before they do any goodworke. And if his comparison

Luc. 7. v.

47.

2.

rison of the tree be good, some iustified, neuer do good worke, and al want them long tyme, some giue ouer doing good, as some trees are barren, some cease to beare fruit, and none beare alwaies. And I wold know of Bel, whither Dauid were iustified when he committed adultery, and murder. If then he were not iust? then lost he his fruits, if iust? I wold know of Bel what good worke he did in tyme of his adultery, and murder. Likewise whither Protestants be euer doing good works, or some tymes be not iust, and become infidels.

David.

2. His second positiō is: *That good workes* Bel pag. 60
goe so necessarily before saluatiō, that no man with- 72. 2.
out them can attaine eternal life, When possibility
is graunted to do them, and afterwarde calleth
them the vsual ordinary means by which God
bringeth men to saluation. This is true do-
ctrin, if it be meant of good works com- Sup. c. 1. pa-
manded, but how it agreeth with Prote- rag. 2.
stants doctrin before cited, passeth my ca-
capacity, yea how it agreeth with his owne
doctrin that there is no good worke which wan- pag. 48.
tereth sinne; is thinke we sinne necessary to
saluation, or an vsual, & vndoubted meane
to come to heauen? moreover if Protestants
thinke their works to be the meane to sal-
uation, they wil no more charge Papists
with trusting to be saued by their works.

Bel pag. 61.

3.

Art.

3. His third position is: *That good Works are the true effects of Predestination.* This if it be so meant, that al, and only predestinate do good works, is most false: for many infants are predestinat, and yet dye before they do good works, and many reprobate men do good works, as appeareth by Simon Magus who beleueed, and cleued to S. Philip act. 8. v. 13. But most absurd it is which he addeth that the children of God by good Works make their saluation sure vnto them selfs, and manifest to the world, if he meane as Protestants do of such security, as is void of al doubt, or feare of the contrary. Because none can be so assured of Gods wil touching their saluation, but by manifest reuelation from God him self; but good works are no such reuelation ether to our selfs, or to others. Ergo by them nether we, nor others can be assured of our saluation. The proposition is manifest. The assumption I proue: 1. because reprobats may somtymes do good works, as did Simon Magus. Ergo: good works are no reuelation of saluation, 2. because euen the worker is not assured that his work is good, wanting no cōdition requisit to goodnes: for as Iob saith c. 9. al- though I be simple, this same my soul shal not know, and much les others can be assured of the goodnes of the work: for they not knowing

In omnibus
actionibus
in quibus ti-
bi es bene
conscia nū-
quam au-
deas esse se-
curus. Am-
bros. epist.
84.

Iob 7. 21.

knowing the purpose and intention for which the worke is done (according to that of Ieremy. *Mans hart is inscrutable, vyho shal knowv it?* and that of S. Paul *vyhat man knowveth the things of man, but the spirit of man that is in him*) can neuer be assured that the worke is fully good. 3. though I and others were assured that I do good works this day, yet nether I nor others can be assured, that hereafter I shal do good works, whensoever I shal haue possibility, or tyme, and yet Bel auoucheth that vnles we do good works when we haue tyme, or possibility thereto we can not be saued. Ergo: good works make no vndoubted assurance of saluation. 4. good works are sinful and offenseue to God (as Protestants affirme) Ergo: according to their doctrin, they can be no euident signe of Gods fauor, and of our saluation: but rather of his wrath, and our damnation. And if Bel be so wel skilled in mens fortunes, as by their works he can euidently foretel their saluation, let him play the Aegiptian and tel Protestants whether they shal be saued, or damned. For if he can assure them of their saluation he wil get more in one day then his fifty pound pension, wherewith he is hyred to preach and write against Catholiques: and I can send him to one Protestant noble man, who wold giue

Hierem. 17.

v. 9.

1. Corinth.

2. v. 11.

pag 61. 72.

him ten thousand pound to be assured of his saluation. Finally this doctrine of his is not only against Catholiques, but also against his Maister Calvin who saith *labascit fides &c. faith quaieth if it respect good works: for none of the holiest men shal finde there wheron to trust*: And good reason for if good works be sinne (as Calvin and Protestants teach) what assurance or confidence can sinne giue vs of saluation.

Caluin. 3. in-
stic. c. 11. pa-
rag. 11.

Bel pag. 61.

4.

4. His fourth position is: *That good works are neither cause of predestination, nor of iustification, neither do, nor can merit ex condigno eternal life*. Touching the first point of predestination, there is no controuersy. For all Catholiques do with S. Austin against the Pelagians deny predestination to grace, to proceed of our merits, and the same do Deuines commonly affirme of predestination to glory, though this be no matter of faith.

August. 1. de
bono perfe-
ueran. epist.
105. & alibi.

See Bellar. 1.
2. de Grat. &
lib. arb. c. 15.

Conc. Trid.
sess. 6. c. 8.

Caluin. 3. in-
stic. c. 14. pa-
rag. 11.

Perkins re-
for. Cathol.
p. 64.

VVillet con-
tract. 17. q. 3.
part. 1. p. 188.

Nether is there any difficulty about the second point concerning iustification. For though faith and repentance dispose to iustificatio: yet Catholiques thinke them not to be proper cause and merit therof. as Calvin, Perkins, and Willet confesse. But the third point of meriting *de condigno* is that about which I (saith Bel) contend with the Papists at this present, and namely with the Councel of Trent. But because he proceedeth in this article

article confusedly enough confounding many questions together, and in stead of a point of Catholique faith impugne^{Bel impug-}th a ^{neth a} schole ^{Schole} point for ^{point for} a point of ^{a point of} faith. ^{faiths.}

sions set downe the Catholiques opinions concerning this matter.

CHAP. III.

The Catholiques doctrine touching merit particularly set downe and proued.

AS about any matter, the first kinde of question is about the existence, whether it be or no? the second about the nature, or quality, what a one it is? and the last about the causes thereof, why it is such or such? So about merit of eternal life the first kinde of question is, whether there be any, or none. The second about the nature of this merit, whether it be *ex condigno*, and worthely deserue the reward, or *de congruo*, & only haue a certaine *cōgruity*, & agreeablenes therto. And if it be *de condigno*: whether it be absolute, and suppose or require no condition of Gods promise to reward it: or conditional, supposing the said promise; Likewise whether it be perfect hauing iust, and arithemetical equality to the reward, as a penny hath to a pennyworth; or imperfect hauing only due proportion, and

1
2
3

4

virtual

3
 vertual equality to the reward, as accidents be a proportionat disposition to substance, and great labors for Gods Church a proportionat desert of a Bishoprik, and seed virtually equal to the tree: The third kinde of question is about the causes of this nature of merit, to wit, whether this condignity of merit rise, partly of any proportion or sufficiency which is in the merit vnto the the reward, or wholly and entirely of Gods free acceptation, who seeing vs do the best we can to deserue heauen, accepteth it as a condigne, and sufficient merit therof, though of it selfe it be not. And to these questions I wil answer by the Conclusions ensuing.

2. First Conclusion: There is merit of eternal life, and our supernatural works done by Gods grace (wherof only we speak in this matter) are meritorious of eternal life, and glory. This is a point of faith with Catholiques, defyned in the Council of Trent. sess. 6. can 32. and denied by no Catholique though Bel falsly affirme the contrary of some, and taught of holy Fathers, and antient writers, as Bel confesseth, and therefore graunted by him selfe in words, though he expound merit by Impetration. This he calleth a godly sense, which is indeed his vsual vngodly shift
 ysed

Concil. Trident.

Bel pag. 75.

pag. 61.

used of him hereafter art 6. & 8. & of Protestants commonly, when they dare not deny an Authors words, to deny his meaning For who seeth not that merit is a quite different thing from Impetration; for to merit is to deserue, to impetrate is to obtain by request, beggars may be said to impetrate but not to merit their almes, and an hyred seruāt meriteth, not impetrateth his wages. Merit supposeth some iustice, Impetration only prayers, in the obtainer, and liberality in the giuer, merit may be, though the reward be not giuen: Impetration supposeth the graunt therof. Merit answereth to reward: Impetration to gift. Merit requireth at least some proportion in the worke to the reward: Impetration none at al.

Merit quite
different
from impet-
ration.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

3. And euident it is that Fathers by merit vnderstād not impetration. For S. Austin epist. 105. writeth that. As death is rendred as a stipend to the merit of sinne, so is euerlasting life as a stipend to the merit of iustice. S. Ireney l. 4. c. 72. saith. By good works we conquer heauen: S. Basil. orat. in init prouerb: By good works we buy heauen S. Gregory Nazian: For good works we may exact reward, not as grace but as playne debt. S. Hierom epist. ad Celant. God hath cause to reward vs. S. Chrysostom hom. 7. in epist. Rom. calleth vs. Gods creditors, and vsurers and him our debtor. and hom. 3.

S. Augustin.
tom. 2.
Deus pro-
posuit re-
gnum celo-
rum vānale
in ep. 93.
S. Ireney.
S. Basil. pro-
pe fin.
S. Greg. Naz.
orat. 3. in
bapt.
S. Hierom.
S. Chrysost.
to. 4.

Tom. 2.

de La-

de Lazaro: that by good workes we deserue
Bel pag. 77. heauen, as by euil hel. Yea Bel him selfe ad-
 mitteth more then impetration, when here-
 after he cōfesseth heauen to be due to good
Contradict. workes; for where duty is there is not meere
 16. impetration, & that works are to heauen as
 the loane of a cloake in a shower of rayne
 vpon promise of an hundred pownds, for
 here is some iustice. And professeth to de-
 fend Durands opinion who vndoubtedly
 admitteth more then simple impetration.
 But if Bel had remembered his owne, and
 the common doctrin of Protestants before
 rehearsed that al good works whatsoeuer
 are sinne, he wold neuer haue graunted that
 they are impetratorious of Gods fauor, and
 reward. For how cā sinne impetrate fauour,
 or reward, and not rather offence, and pu-
 nishment? Wherupon Perkins in plaine
 tearms affirmeth that our righteousness is
 not capable of merit, and vtterly renoun-
 ceth al merit of man. And Caluin not only
 abhorreth the name of merit, affirming it
 to be proude, and to obscure Gods grace,
 and to make men proude, but professeth
 that our good vvorks are euer sprinkled vvith many
 filthinesses for vvich God may be iustly offended,
 and angry vvith vs: so far (saith he) are they from
 purchasing his fauour, or procuring his liberality
 towards vs. Thus we see how conformably
 Bel

pag. 79.
Durand. 2. d.
27. quæst. 2.
expressly ad-
mitteth con-
digne me-
rit.
Cap. 1. parag.
2.

Perkins re-
for. Cathol.
Of merits.
p. 112. 104.
Caluin. 3. in-
stit. c. 15. pa-
rag. 4. & 2.

Bel speaketh to his owne, and his fellow Ministers doctrine.

Bel against
his fellow
Ministers.

4. Second Conclusion. Good workes done in Gods grace are condignely meritorious of eternal life. This is that which Bel impugneth in this Article as a point of our faith and auoucheth it to be defyned by the Council of Trent but falsly. For the Council hath no word of condigne merit but only of true merit which in plaine tearms Bel him self dare not impugne or deny. *If*

any shal say (saith the Council) that a iustified man by good works which he doth by the grace of God and merit of Iesus Christ, whose liuely member he is, doth not truly deserue increase of grace, eternal life, and consecution therof, if he departe in grace, and also increase of glory, be he accursed.

Tident. sess.
6. can. 32.

Here are good works defyned to be true merit of glory, without determining whither they be cōdigne merit therof or no. Wherupon vega who was one of the Deuines of the councel writeth de fid. & ope. q. 4. That some noble schoole diuines being moued (saith he) with no light arguments and vsing a certaine sober and prudent moderation, haue denyed that there is any condigne merit of eternal happines. And againe. It is certaine (saith he) that there is merit in our works and some of them be meritorious, but of what reward and how they

Vega.

Gregor. 1. d.
17. q. 1. Du-
rand. q. 2.
Marfil. in 2.
VValden. de
sacra. c. 7.
Burgens. in
psalm. 35.
Eckins in
centur. de
predest.

they are meritorious, it is in controuersy, & there are diuers opiniōs amōgst the schoole diuines. And q. 5. he affirmeth Gregory, Durand, Marfil, Walden, Burgensis and Eckins to deny condigne merit. Satius also an other diuine of the sayd Councell. 3. de Nat. & Grat. c. 7. saith that there is some difference amongst Catholiques about condigne merit, and c. 8. after he had proued condigne merit out of the Council and otherwaies, yet concludeth not that it is a point of faith but only calleth it *conclusionem probatissimam* a most approued Conclusion. And Bellarmin whome Bel tearmeth the mouth of Papists, lib. 5. de iustific. cap. 16. after he had rehearsed twoe opinions of Catholiques, wherof the one seemeth plainly to deny condigne merit, the other admitteth it only in a large sense, proposeth and defendeth the third opinion which defendeth condigne merit absolutly, only as *Verissimam & communem sententiam Theologorum*, most true and the common opinion of Diuines as indeed it is and we shal proue it anone against Bel. Hereby appeareth Bels shameful proceeding in this Article, in impugning condigne merit as a point of faith defyned by the Council of Trent, which hath no word of condigne merit, and omitting the question of true merit which the Council

Councel defyned & Catholiques defend as a point of their faith against Protestants.

5. The third Conclusion is : that This condigne merit is not absolute, but suppo-

This seemeth defyned.

seth the condition of Gods promise made to reward it. This is held of the best Diuines

Conc. Trid. sess. 6. c. vii. & in Bulla Pij 5. & Gregor. 13.

and proued at large by Bellarmin. l. 5 de iustifi. c. 14. The fourth Conclusion is that

This condigne merit in our works, is not perfect, hauing actual, and perfect arithmetical equality before explicated: This mani-

S. August. in psal. 93. to. 8. S. Chrysoft. 2. Cor. 9.

festly the Fathers teach with al Catholiques, and Bels arguments hereafter brought con-

S. Bernard. serm 1. de Annuntiat.

uince it, and no more. The fift Conclusion is that the imperfect cōdigne merit which

is in our works to heauen, riseth not meerly of Gods acceptation, but partly of the due

proportion, and sufficiency before explicated, in them to the reward. This likewise is

no matter of faith, yet truth taught by S. Thomas 1. 2. 4. 114. ar. 1. & 3. Bonauent.

S. Thomas. S. Bonauent.

2. d. 17. and Deuines in that place cōmonly: Bellar: l. 5. de Iustif. c. 17. though Scot. 1.

Bellarmin. Scorus.

d. 17. and some others deny it with whom Bel also falleth in league towards the end

Bel pag. 79.

of this Article. The sixt Conclusion is : that the said condignity riseth not of any due

proportion, which is in the substance of our worke if it be considered in it selfe, but as it

is the fruit of the holy Ghost mouing vs to do it,

3.

4.

5.

6.

do it, and the effect of Gods grace helping vs in doing it : which grace *making vs partakers* (as S. Peter speaketh) of *deuine nature*, so dignifyeth our works, as (according to Coloss. i. v. S. Paul) *we walke vvorthely of God, and become vvorthy of Gods kingdom.* And because Bel denyeth none of these Conclusions but the second and ffirst, them only wil I proue.

1. Pet. i. v.
4.
Coloss. i. v.
10.
2. Thessal.
2. v. 5.

6. That good works are a condigne, or worthy merit of heauen in the sense before explicated, followeth of that they are a true merit therof, because as I thinke only condigne merit is true merit. For congrual merit hath no iustice in it (as appeareth in good works disposing to iustification, which some cal congrual merits) and therefore no true merit, which can not be without some title of iustice. But I proue it other waies : First because the Thessalonians suffered to be made or accounted worthy of Gods kingdom 2. Thess. i. v. 5. Ergo : sufferances make men worthy or (which commeth to one purpose) to be truly accounted worthy of Gods kingdom. Secondly. Apocalip. 3. v. 4 : They haue not defyled their garments, and they shal vvalke vvith me in vvwhite, because they be vvorthy Ergo : Saints are worthy to walke with God in glory. These places make Protestants confesse that Saints are worthy of heauen, but haue a shift of saying They are vvorthy

S. Paul.
His to cata-
Trothenai
bumas.

Apocal.

Perkins re-
for. Cathol.
Of merits.
P. 113.

worthy for Christs merits, not for their owne. But as plainly as S. Paule affirmeth the Thessalonians to be worthy of Gods kingdome, so plainly he affirmeth their worthines to come of their owne sufferances. And likewise S. Ihon ascribeth the worthines of Saints, to their not defyling their garments, which is their owne merit. Moreouer Christ speaking of mans labours, saith. The worker is worthy of his hyer Luc. 10. v. 7. S. Luke. And we worke our saluation. Philip. 2. v. S. Paul. 12. And S. Austin epist. 105. saith that *Eternal life is giuen to the merit of our iustice, as death is to the debt of our sinne, and that God crowneth our merits.* And in psal. 93. that *We buy heauen with labour.* Therefore the worthines of Saints proceedeth from their owne merits, though it proceed also from the merits of Christ. For we are *branches, he* Ioan. 15. v. *the vyne,* & therefore as grapes, which spring out of the branches, proceed from the vyne, which giueth them their vertue: soe al worthines, which proceedeth from Saints, riseth from Christ as the roote and fountaine thereof.

7. Thirdly: condigne merit requireth not perfect, and arithemetical equality in the worke to the rewarde, but only proportion: but good workes haue proportion to glory. Therefore they are condigne merits

P thereof:

thereof: The Proposition Bel him selfe pag. 77. alleadgeth, and approueth out of Ihon de Combis, and it is euident in mens deserts of a Bishopricke, which being a spiritual dignity passeth al price, and yet may be worthely deserued of men: The assumption shal be proued a none. Nether is our con-digne meriting of heauen either blasphemous against Gods free mercy, or iniurious to Christs merits, as Bel bablerh, but rather honourable. For though eternal life, as it is giuen to good workes, be mercy, or grace, (as S. Paul calleth it) yet neuer shal Bel proue, that it is meere mercy, or grace. Our Sauour calleth it a rewarde, and saith we get it by violence. S. Ihon according to S. Austins exposition calleth it grace for grace, that is, grace of glory not absolutely, but for grace of merits, or grace mixt with iustice. S. Paul calleth it a goale, a crowne of iustice. The Fathers cal it a stipend, a debt. And by whose authority then doth Bel cal it a meere grace, or mercy. Harken to S. Paul. 1. Timoth. 6. Bel, and leaue these same nouelties of wordes.

8. Likewise it is not iniurious to Christs merits but rather honourable to them. For as it is not iniurious to Gods doing good, that we by his grace do good for our selfs, but rather honourable according to our Sauours

Infra parag.
9.

Bel pag 62.

Rom. 6. v.

23.

Math. 5. v.

12.

Math. II. v.

12.

Joan. I. v.

16.

S. Austin. e-
pist. 105.

Philip. 3. v.

14.

2. Timoth.

4. v. 8.

S. Austin ep.
105.

S. Ambros.
in c. 6. Rom.

S. Chrysof.
hom. 7.
Rom.

S. Gregor.
Nazianz. o-
rat. 3. in S. la-
uacrum.

Our merits
honourable
to Christ.

Sauours saying. *In hoc clarificatus est pater* ^{Ioan. 15. 7.}
&c. In this my father is glorified: **Nor to**

Chriſts prayer, or impetration, that we alſo
 through him pray and impetrate for our
 ſelfs: So likewiſe it is not iniurious to
 Chriſts meriting, but rather honourable
 thereto, that we alſo through him, and as
 his liuely members do in ſome ſort merit
 for our ſelfs. What iniury is it to the tree
 that the branch thereof bringeth forth
 fruit: nether are we therefore more partners
 with Chriſt in merit, then we are by prayers
 partners with him in impetration.

*Our merits
 no more in-
 iurious to
 Chriſts me-
 rits then
 our prayer
 to his pra-
 yer.*

9. That our merits haue proportion, *Merits haue*
 and vertual equality to their reward follo- *proportion*
 weth alſo out of the former. For condigne *to glory.*
 merit requireth at leſt due proportion to
 the reward, but eſpecially I proue it. Firſt
 becauſe the reward conſiſteth in the cleare
 ſight of God face to face; and in perfect
 loue of him, and our merit conſiſteth prin-
 cipally in faith which is a ſight, or know-
 ledge of God in a glaſſe, and in louing him
 aboue al things. But there is due propor-
 tion between the ſight of a thinge in a
 glaſſe, and the cleare ſight thereof, and be-
 twixt perfect loue, and the loue aboue al
 things: Ergo: Secondly good workes are
 fruits of the holy Ghoſt. Galat. 5. v. 22. and
 of Chriſts paſſion: for by it we do theſe

3 good workes. Ergo it is iniury to the holy
Ghost, and to Christ to say that their super-
natural fruits haue no proportion to a su-
pernatural rewarde. Thirdly glory is grace:
Rom. 6. Ioan. 1. and our merits are grace,
but there is proportion between two gra-
ces: 4. Grace is the seed of glory accor-
ding to that 1. Ioan. 3. *The seed of God remaineth in him*, therefore in vertue it containeth
glory as the seed doth the tree: 5. Glory is a
flood making glad the city of God psal.
45. and grace is a fountaine of water lea-
ping into eternal life. Ioan. 4. but there is
proportion between a flood and a foun-
taine which springeth into the place of the
flood. Now let vs come to Bels argu-
ments, which beside that they impugne
no matter of faith as is before said, they
disproue no such condignity of merit as
Catholiques teach, and is already explica-
ted, but such as is both absolute, and per-
fectly equal to the rewarde. And at last
after he had runne him selfe out of breath,
confesserh that he can not impugne condi-
gne merit as it is defended by Bellarmin,
who in truth teacheth no other herein then
is the common doctrine of the Church.

CHAP. IIII.

*Bels arguments out of Scripture against
condigne merit answered.*

HIs first argument is taken out of S. *Bel pag. 62.*
Paul Rom. 6. v. 23. *To de Charisma tou*
theou ζωε αιωνιος εν Christo Iesou to curio hemon:
which he citeth in greeke perhaps to make
the Reader beleue he hath great skil in
that tongue though the wordes be in his
booke neither accented nor printed right;
but remitting this fault to the printer, the
text he englisheth thus: *But the gift of God is*
life euerlasting in Christ Iesus our lorde and then
argueth in this manner. Eternal life is the
free gift of God, therefore it can be no way
due to the merit of mans workes.

2. Answer: First the consequent see-
meth opposite to this other proposition of
his: *pag. 77. Eternal life is due to the workes of*
Gods elect. Secondly the Antecedent is false, *Four reasons why*
and neither here, nor any where els taught *eternal life*
by S. Paul. He calleth here eternal life *is grace.*
grace, as it may be called for diuers causes:
1. because God graciously couenanted with 1.
vs to giue it as a rewarde of our good wor-
kes, which (we being his slaues by creation)
he might haue exacted of vs without any
rewarde at al. This is S. Thomas his reason: *S. Thomas.*

2. 1. 2. q. 114. art. 2. 2. because the workes
them selues for which God giueth vs life
eternal, were freely giuen vnto vs by Gods
grace. This is S. Austins reason epist. 105.
5. Austin. 3. because the workes haue no perfect a-
ctual equality to eternal life, but only vir-
tual, and proportionate, and this reason gi-
ueth Theodore. in cap. 6. Rom. where he
 saith that temporal paines, and eternal ioyes
Bel pag. 63. in equilibrio non respondent, and Bel falsly tran-
Fals tran-
slation. 4. 4. workes are rewarded euen about their vir-
tual and proportionate equality as Deuines
say *Ultra condignum*. No maruel if S. Paul
 called eternal life rather grace, or gift, then
 a stipend, seeing it hath much more of grace
then it hath of iustice: yet notwithstanding
he no where called it meere grace, yea in
calling it a rewarde, a goale, and crowne of iustice
he clearly declareth that it is no meere
grace, nor free gift: beside that as S. Austin
writeth epist. 105. he might haue called it
a stipende as he calleth death in respect of
sinne, but forbore lest we should thinke it
were so iustly deserued by good workes, as
death is by euil. And perhaps he called it so
in the next verse before, where he calleth
eternal life in greeke *telos*, which as Beza
confesseth may there signify *vestigal* or *mer-*
cedem, and is equiualent to stipend.
1. Cor. 3.
 Philip 3. 7.
 14.
 2. Timoth.
 4. v. 8.
 S. Paul
 might haue
 called glory
 a stipend.
 S. Austin.
- Beza Rom.
 6.

3. Notwithstanding this, Bel exclaimeth against the Rhemists that *they translated Charisma grace in steed of gift, for to extenuate the clearnes of this text*: wherein he sheweth his malice, and folly. For malice it is to accuse men to corrupt Scriptures of set purpose, and to bring no prooffe therof, yea to confesse (as he doth) that *they follow the ancient vulgar edition*, of which S. Hierom was either Author, or amender. And folly it is, to condemne that translation as done for to extenuate the clearnes of Scripture, and withal to confesse (as he doth) that it is according to the olde vulgar edition, and that it may be here admitted, and to approue an other translation of Donation or Gift (which maketh no more for his purpose then Grace, which him selfe in the next page englisheth Free grace,) and finally to alleadge in his owne behalfe Theodoret. S. Chrysostom, Origen, Ambros, Theophrast and Paul of Burges, whose al in the very places which he citeth for him selfe, read as the Rhemists translate grace, though some of them explicate it by Gift, as it is indeed, though no free gift.

In cap. 6. ad Rom.

4. But let vs heare why the Rhemists did not wel translate the worde *Charisma* by Grace. *Because* (saith he) *it signifieth a gift freely bestowed*. If so Syr, why did not you, your

Bel sup.
Perkins re-
for Cathol.
p. 107.

Bibles printed by Bar-
ker. 1584.

Lexicon Gry
nzi Basileæ.
1539. vvh
citeth Bu-
dæus.
Lexicon Ge-
sneri auctu
per Arle-
mium, Iu-
nium, Har-
tengum, Ba-
sileæ.

pag. 62.

See Bel p. 62.
64. 65. 71. 75.
67. 59. 104.
332.

mates, and your Bibles so translate it, but
absolutly by gift. So you condemne other,
and commit your selfe the like fault. Re-
member what S. Paul saith to such Rom. 2.
But how proueth he *Charisma* to signify a
Gift freely giuen. Forsooth *autos ephe* This
great Grecian hath said it contrary to the
Lexicons made and printed by Protestants,
who make *Charisma* al one with *Charis*, and
to signify Grace, or gift without mention
of Free gift; contrary to the old vulgar
translation, contrary to the vniforme rea-
ding of Fathers, contrary to his owne, and
his fellows translations. Are these your
cleare and euident demonstracions, which
shal be able to put al Papists (as you
promise) to silence for euer in this be-
halfe ?

5. Now (saith he) let vs viewe the iudge-
ment of holy Fathers vpon this text. With a good
wil Syr; But marke good Readers how the
Fathers are holy, their wordes are golden,
their mouthes golden, and them selves gli-
stering beames and strong pillars of Gods
Church, when they seeme to make for Bel,
who otherwise amongst Protestants are but
plaine Austin, and Hierom, and their do-
ctrine stubble, errors, spottes, & blemishes:
Likewise when Popish writers seeme to fa-
uour Bel, they are with him famous, re-
now-

nowned, zealous, great schoole doctors, great Clerks indeed, whose other whiles are but parasites, and dunces.

6. First he produceth out of Theodoret pag. 62.
Theodoret. in c. 6. Rom. that *S. Paul did not call here eternal life a revwarde, but grace, because it is the gift of God, and al our labours are not of equal poise vnto it.* This is nothing against vs who neither say that S. Paul did in this verse call eternal life a rewarde, nor deny that it is the gift of God, nor affirme, that our labours are of equal poise vnto it. Next he produceth S. Chrysostom in c. 6. Rom. writing, S. Chrysost.
P. 62. that *The Apostle called not eternal life a revwarde, but grace (as Brixius translateth) or gift, (as Bel hath) to shew that they were deliuered not by their owne strength, nor that there is debt, rewarde, or retribution of labour, but that al those things came by Gods grace, or (as Bel hath) they receaued them freely by Gods gift.* Here S. Chrysostom at the first sight seemeth to deny eternal life to be a rewarde or retribution of good workes, which is not only contrary to Scripture Gen. 15. 2. paralip 15. proverb. 11. psal. 118. Sapient 5. Eccles. 18. Isai. 40. Math. 5. 1. Corinth. 3. Apoca. vlt. v. 12. but euen to him selfe hom. 43. in 1. Corinth. saying, that *vve shal haue perfect revwarde, and most ful retribution not only for the good vve do, but also for the euil vve suffer.* And hom. 1. de Resur.

Genes. v. 1.

Prouerb. 7.

18.

2. Paralip.

v. 7.

Sap. v. 16.

Eccl. v. 22.

Isai. v. 10.

Math. v. 12.

1. Corinth.

v. 8.

S. Chrysost.

Refur. tom 3. What care (saith he) wil he
haue of vertue, vvho expects no retribution of la-
bour: And hom. 15. in Math. that we haue
 God our debtor, when we do any good, and
 may exact vsury of him. And the like spee-
 ches he hath hom. 3. and 36. in Math. and
 42. in Gen. and in Philog. and other where,
 which alone might assure vs, that he mea-
 neth not to deny eternal life to be a true re-
 ward of our supernatural labors. But ether
 by labors he vnderstandeth natural labors
 done (as he speaketh there) by our owne
strength, of which labors doubtles eternal life
 is is no reward, debt, or retribution. Or ra-
 ther, by eternal life he there vnderstood not
heauenly glory, but only iustificatiō, which
 he may cal eternal life, because it causeth
 eternal life, as our Sauour for the same
 cause calleth faith so, Iohn 17. v. 3. and for
 the contrary sinne is called death, and this
 doubtles is no reward, debt, or retribution
 of any labour at al of ours. That this is his
 meaning I proue it: 1. because he saith eter-
 nal life was called grace to shew that they
 were not deliuered &c. Therefore by eter-
 nal life he vnderstandeth some thing, which
 had deliuered the Romans already from
 some thing vz. from sinne 2. because he saith
 that they, to whom S. Paul wrote had re-
 ceaued that eternal life, wherof he speaketh
 but

S. Ihon.

but they being yet aliue had not receaued eternal glory, but only iustification. And S. Chrysostom being thus expounded speaketh not against him selfe other where, nor against Scripture, and truth.

7. Thirdly he cyteth Origen saying. *Deum vero non erat dignum militibus suis stipendium quasi debitum aliquod dare, sed donum, & gratiam, quæ est vita æterna:* which Bel thus englisheth. But it was not a thing worthy becomming God to giue stipends to his soldiers, as a due debt or wage, but to bestow on them a gift, or free grace, which is eternal life. Here Bel translateth *donum* a gift, and *gratiam* free grace, albeit before he preferred the word *donatio* which is al one in this matter with *donum*, before *gratia*, because it better insinuateth the freenes of the gift. But if you aske him wherfore he translateth *gratia*, free grace, he can giue no better reason then his Grandier Luther did when he translated *fides iustificat*, faith alone iustifieth vz: *Sic volo, sic iubeo, stat pro ratione voluntas.* As for Origen he meaneth nothing els, but that it becomed not God to giue a stipend so due to good works, as (saith he) *the king of sinne payeth stipends due to them, that obey his tyranny, which is most true.* For although the iust by good works deserue life, yet not so iustly, as the wicked by sinne deserue

Bel pag. 63.

Origen. in o.
6. ad Rom.

3.

False trans.
lat. A. 5.Surius Ann.
1530.S. Austin ep.
105. to. 2.
S. Anselm.
Rom. 6.

Villet con-
rou. 17. q. 3.
art. 3. p. 587.

serue death, nether is life so due to them, as death to these, as is euident by what hath bene said before, and Willet in affirming vs to teach the contrary sheweth a trick of his Ministry.

4.

pag. 63.
S. Ambros.
Rom. 6.

8. S. Ambrose he also alleadgeth, but his words are rather against him, for he saith. *As the followers of sinne get death, so the followers of Gods grace, that is the faith of Christ, which forgiueth sinnes shal haue eternal life.* What is here for Bel, or rather not against him. But most clearly doth S. Ambrose confound Bel immediatly before the words cyted. *Who from hence forth (saith he) abstaine from sinne receaue a stipend eternal life.* And serm. 7. in psal. 118. affirmeth that Dauid could say to God *I am a souldier, I ex-act a stipend of my captaine.*

Theophi-
last. Rom. 6.

5.

9. He citeth also Theophilact because he saith S. Paul called erernal life grace, and not a reyyard, as if he should say, for ye receaue not re-wards of labours, but al these things are done by grace in Christ Iesus, who worketh, and doth them. But this is nothing against vs, who willingly acknowledge eternal life to be grace, and not to proceed of our owne labours done by our selfs, but done and wrought also by the grace of Christ: After this he citeth Anselme, and Photius but alleadgeth not their words; yet confesseth that in ef-
fect

6.

fect they are the same with others, and therefore seeing S. Anselme vpon this place of S. Paul teacheth plainly that eternal life is a stipend of iustice, and that S. Paul might haue called it so, we may be assured that in effect other Fathers do call it so, as he after S. Ambros and S. Austin doth in expresse words. Wherefore vainly doth Bel boast *that it is manifest by the foresaid testimonies of holy Fathers that eternal life is the free gift of God*, for rather the quite contrary is manifest, because none of them say it is a free gift, or any thing whereof it may be iustly inferred, and some of them expressly say it is a stipend, and such a one as a souldier may exact of his captaine; such as death is to sinne, which are evidently no free gifts. Wherefore to helpe vp this matter he addeth these wordes of Paulus Burgens. *He would not therefore say eternal life is the stipend of iustice, because the same merits, to which it is rendred are not of our selfs, but wrought in vs by God through grace.* These words, make not any thing for him, but rather against him. For in that he saith, eternal life is rendred to merits, he insinuateth it to be no free grace, and in saying S. Paul chose rather to call it grace, then stipend, insinuateth that he might haue called it a stipend, and in saying it is grace, because it is repaid to merits, which

We do

S. Anselme.

S. Austin ep.

105.

S. Ambros.

Rom. 6.

Bel pag. 64.

vntruth 60

Vt Retribu-

tionem non

vt gratiam

sed plane

debitum

occupas.

S. Greg. Na-

zianz. orat. 3.

in sanctem

lauacrum.

Burgens. ad-

dit. 2. in c. 6.

Roma.

we do by grace, he affirmeth it to be partly grace, which no Catholique denyeth.

False translation. 6.

10. The second text of Scripture Bel bringeth out of Rom. 8. v. 18. and translateth thus: I account that the afflictions of this present tyme are not worthy of the future glory:

Answer: Here is euil translation: for where the Apostle saith afflictions, are *Non condigne ad futuram gloriam* out axia pros ten melousan doxan, are not condigne to the future glory Bel translateh: are not worthy of the future glory. And the Apostles meaning is not to tel there whether sufferances of this life be condignely meritorious, of future glory or no, but intendeth to say that they are not comparable to future glory ether in greatnes, or in continuance which hindereth not their condigne merit,

v. 17.

as is euident in Christs sufferances. For hauing immediatly before said, that we shall be coheirs with Christ, if we suffer with him, lest we should be vnwilling to attaine to such glory by sufferance he addeth in the verse cited, that sufferances are not condigne, (that is, not comparable in greatnes, or continuance) to future glory. which meaning of his he vttereth in plainer tearms: 2. Corinth. 4. v. 17. saying our tribulation which presently is momentary, and light, Worketh aboue measure, exceedingly an eternal Weight of glory in

S. Paul.

vs. Where he saith our tribulations are momentary, and light, and the glory is eternal, and weighty, which he meant when he said here, they are not condigne to future glory. And hereby are explicated the words both of Theodoret, and S. Anselme vpon this place. For Theodoret saying the *Crovvns exceed the conflicts, and the labour is not comparable to the revvard* compareth them not in the respect of desert, and reward, but in greatnes of paine, and pleasure: for (saith he) the labour is litle, and the gaine great. And the same comparison in bitterness of paine and greatnes of pleasure made S. Anselm when he said. *Al the bitteresses of al the paines of this life should not be a digne merit to future glory:* For doubles the bitterness of al the paines of this life is not so great, as the pleasure of heauēly ioyes. But this worthy Champion who challengeth al Papists to combat, sheweth him selfe ignorāt in translating Theodorets words. *Superant certamina corona:* thus: The conflicts of the crowne remaine; taking the nominatiue case for the accusatiue, and the genitiue for the nominatiue, and perhaps *superant*, for *superfunt* both contrary to the latine, and to sense. For who heard of conflicts of a crowne, or that conflicts remaine in heauen. Surely this challenger should rather be set to schoole to learne latine then to chal-

S. Anselm.
Rom. 8.

Bel vram. abs.
teth latine.

S. Hieron.

to challenge Deuines to disputation, rather taught to construe the Fathers, then to dispute out of them. But as S. Hierome wrote epist. ad Euagr. *Imperitia confidentiam parit.* None so bold as blinde Bayard.

Bel pag. 65.

11. The third text he cyteth is out of S. Paul Tir. 3. v. 5. Not by vvorks of iustice, which we haue done, but according to his mercy he hath saued vs by the lauer of regeneration, and renouation of the holy Ghost. By which vvords (saith Bel) it is most cleare that we are not only iustified, but also saued by meere mercy, and consequently eternal life hath no merit vpon the behalfe of man. Omitting that before our good vvorks were merit in a godly sense, & now there is no merit on mans behalfe: I answer, that the Apostle meaneth only of sauving from sinne. vz iustification. First because speaking of him selfe, and others then aliuie he saith God hath saued vs: Secondly. because hauing said in the third verse. VVe vvere somtymes vnwise incredulous &c. he addeth v. 5. and God according to his mercy hath saued vs, vz. from the foresaid sinnes. Thirdly because explicating by what means God had saued them, he saith it was by the lauer of regeneration, and renouation of the holy Ghost, which most plainly expresseth iustification. And no doubt but saluation from sinne proceedeth of Gods meere mercy but this is not to the purpose. And of this

salua-

saluation speaketh S. Anselme vpon this place, whose words Bel curtailed leauing out these words, *By the lauer of regeneration, and renouation of the holy Ghost, that is, by baptisme*, because they clearly shew of what saluation this holy Saint did meane. And of the same meant Dionis. Carthus. vpon this place as is plaine by his explicating what the saluation was, *vz. from povvre of the Dynel, and guilt of eternal torment.* And thus much of Bels first reason out of Scripture now to his arguments out of Fathers.

Carthus.

C H A P. V.

Bels arguments out of holy Fathers against condigne merit answered.

S. Austine he alleadgeth epist. 29. ad Hie- Bel pag. 66.
ron, whose words I wil set downe at S. Augustin.
large that the Reader thereby may see how tom. 2. J
falsly Bel auoucheth him to confirme his doctrine. Charity (saith he) is a vertue, with which we loue that, which is to be loued. This is great in some, in others les, in others none at al, but mostful charity, which can be no more encreased, is in none, whiles a mā lyueth here, but whiles it may be encreased surely that which is les then it should be, *is ex vitio, of vice.* (Bel translateth sinne) by reason of vvhich vice there is no iust on earth, which doth good, and sinneth not: by reason of
Q which

Which vice no living man shal be iustified in Gods sight. For vvhich vice if vve say we haue no sinne we seduce our selves, and there is no truth in vs. For which also though vve haue profited neuer so much, we must of necessity say Forgiue vs our trespasses, euen when our vvords, deeds, & thoughts are already forgiuen in baptisme.

pag. 67.

2. Hence Bel gathereth 1. *That S. Austin*
 vntiuth 61 *saith that no man can haue charity in that perfect*
degree which the law requireth. This is vntiue:
for he only saith, that no man hath in this
life that most ful charity, which can not be
encreased. 2. That the want therof proceedeth of
vice. This is true, but of what kinde of vice
he meant, him selfe had explicated a litle be-
fore in the same place: saying: Vvho therefore
is without some vice, that is without some fomite,
or as a roote of sinne. Wherfore he meant not
 that the want of most ful charity procee-
 deth of formal sinne, but of that which is
 cause, and roote of sinne, to wit, concupis-
 cence. And by this are answered al the rest
 of Bels notes out of this place. As that by
 reason of this vice euery man is a sinner,
 none iustified before God, if we say we haue
 no sinne we be lyers, we haue need to aske
 God forgiuenes euen after baptisme. For al
 these things are verified of Concupiscence,
 not formally but effectiuely, that is, Con-
 cupiscence (which S. Austin calleth vice,
 because

because it is the roote, and cause of formal vice) causeth sinne in vs, which sinne maketh vs formally sinners, not iustified before God, and to neede forgiuenes euen after baptisme. And hereby are explicated the like words of S. Ambrose which hereafter he citeth: *That by reason of the rebellion of the flesh that is vnderstood of euery one, which S. Ihon saith. If we say we haue no sinne we seduce our selfs.*

Bel pag. 68.

S. Ambros. epist. 84. to. 4. prope finem

3. But suppose that S. Austin had said al that Bel inferreth, though it would proue Concupiscence to be formal sinne, yet would it not proue that our workes are no condigne merit, which is the question now in hand. For though Concupiscence were as Bel rhinketh venial sinne, which he art.

Bel forgetteth his matter.

9. calleth sinne not regnant, yet might other supernatural workes of ours, as faith, hope, and charity be condigne merit. But Bel careth not how he speaketh to the purpose so he say somewhat: Euen so in the former Article when he should proue Concupiscence to be sinne, he proued our merits to be none, and now when he should proue our merit to be none he proueth Concupiscence to be sinne: After this he citeth S. Austin saying tract. 4. in 1. Ioan. that Our iustice of faith is imperfect. Ergo saith Bel there is no condigne merit. whereas he should

pag. 67.

S. Augustin. to. 9.

Q 2 haue

have inferred the quite contrary. For if in vs there be imperfect iustice, there is iustice, and if there be iustice, there is condigne merit to that whereto we have iustice. And the most that Bel could inferre for him selfe, is that there is no perfect condigne merit, which I willingly graunt: Albeit indeed S. Austin in that place calleth not our iustice imperfect, because there is any thing wanting to it selfe, which is requisite to iustice, for epist. 105. he calleth it true iustice, but because we, who haue it, delight in other things, and haue rebellion, which things being seperated from it, our iustice (saith he) shal be perfected v^z. not by any addition but by seperating our iniustice from the company of it.

S. Augustin.
to. 2.

Traet. 4. cit.

3 Bel pag. 68.
S. Chrysoft.
l. 2. de compun-
ction.
cordis.

False tran-
slat. 7.

pag. 69.

4. He citeth also S. Chrysostom affirming that *Though we dye a thousand tymes, and accomplish al vertues of the mynde, yet do we nothing worthy to those things, which ipse percipimus, we haue receaued of God:* But besides that S. Chrysostome speaketh not of eternal glory, but of benefits of this life, which we (saith he) haue receaued, and Bel falsly englished, *we receaue*. He is to be vnderstood of perfect equality, or of works considered in their owne nature not as they proceed of grace, and are fruit of the holy Ghost. Next he alleadgeth Theophilacts words in c. 3.

Tit.

Tit. He hath saued vs for euer, not of works which we did, that is, nether did we works of iustice, nether by them are we saued, but al our saluation his goodnes, and clemency hath wrought. But besides that these words I found not in that place, they may be vnderstood of saluation from sinne, vz. of iustification: as appeareth because the text which they expound, doth so meane, as is before proued, as also speaking of men alieue he saith *We are saued*, which he calleth saluation for euer, because iustification is such in hope, according to that Rom. 8. v: 24. *Spe salui facti sumus.*

Theophi-
last.Cap. 4. pa-
rag. 11.

5. Bel finding so few Fathers to speake any thing, to his purpose, thought best to supply the rest of this chapter with the words, of S. Bernard, and Angles, whom he confesseth to be Papists, though his Master Calvin accounted S. Bernard a holy man, and his brother Perkins citeth him as a Father of the auncient Church such *rara est concordia fratrum Protestantorum*. Angles he tearmeth a famous, and one of our best Doctors, though he be a very late, and meane writer, and of purpose impugned the Protestants. But let his handling of Angles be to the Reader an example and taste of his foule vsage of Fathers, and other writers.

Bel pag. 69.
70.Caluin lib. 4.
instit. cap. 7.
parag 22.
Perkins re-
for. Cathol.
Of merits.
P. 109.pag 70.
Bel promi-
seru to yeld
if he haue
charged
any Au-
thor falsly.
Preface of
his challeng.
Angles 2.
sent. p. 103.

6. *Al other holy Doctors also* (saith Angles

Q 3 accor.

according to Bels translation) considering after the same manner, the natural valew only of good works, and perceiving that it is exceeding far distant from the valew, and iust estimation of eternal life said wisely. That our works, are not meritorious of eternal life. Yet for the covenant and promise made vnto vs, the good works of man with the helpe of Gods grace are worthy of eternal life, and equal with it, which for al that, that promise of God (which is frequent in the Scripture) set aside, were altogether vnworthy of so great reward. Hereupon Bel auoucheth Angles to graunt that al holy Fathers with one assent affirm (a testimony (saith he) almost incredible to proceed from the mouth of a Papist so deare to the Pope) That good works nether are meritorious, nor worthy of eternal life. And in the margent addeth this note: Loe this fryer graunteth that al holy Fathers are against Papists.

A taste of
Bels false
changing
Authors.

7. But better may I say this is a slander almost incredible to proceed from the mouth of a Minister, if his ministry were not in lying. Angles said that al holy Fathers affirme our good works not to be meritorious of eternal life, according to their natural valew, & the same al Catholiques now affirme. I. absolutely to say, that al holy Fathers affirme good works are not meritorious? So the, because one may say, that Bel according to his natural valew is no better then an infidel, an other

other may absolutely say, he is no better then an infidel, or rather worse, because qui fidem negauit est infideli deterior: This slander is to euident, as him selfe soone after is faine to cōfesse that Angles saith *The Fathers speake of good works only in respect of their natural valew.* I. Timoth. 5. v. 8. Contradict. 17.

So il hath he learnt that first lesson of his occupation *mendacē oportet esse memorem.* His second note out of Angles is: that he graūterh pag. 70. 2.

good works cōsidered in their owne nature to be vnworthy of eternal life. This is true, & taught by vs before, & confirmed by S. Austin epist. 105. saying. Nothing but grace maketh al our good works. S. Augustin. 10. 2.

Thirdly he noteth in Angles that he graunteth good works euen as they proceed of grace are viterly vnworthy of eternal life if Gods free promise, & acceptation be set a part. True it is, that Angles, as a follower of Scotus, seemeth to thinke that the condignity of good works to eternal life, riseth not of any equality which is in them vnto glory: but of Gods promise to reward them, which is a far different question from this, as is before explicated: yet withal in the very words cited he professeth them *to be*, (supposing the said promise, which is euery where founde in Scripture) vvorthy of eternal life and equal vnto it. Let now any indifferent Reader iudge what face Bel had when vpon these words of Angles he wrote that

3.
Hæreticorum frons nō est frons si non membrum quod fecit Deus sed pudorem intelligas. Aug. 4. cont. Iul. c. 3. 10. 7. vntruth 63.

truth 64. Papists graunt as much as vve (Protestants) desire. and that vve (Protestants) defend nothing herein, but euen that which their ovyne best Doctors in their printed books do teach.

- 6 Bel pag. 71. 8. Out of S Bernard he alleadgeth these
 S. Bernard. words serm. 1. de annunt. *The suffering of this time are not condigne to future glory, no, not if one suffer al; For the merits of men are not such as eternal life is due to them ex iure, (of iustice) that God should do any iniury if he gaue it not.* Hereupon Bel inferreth diuers things, but al depend of his false vnderstanding the words iustice, and iniury. For S. Bernards meaning is only to deny, that at the sufferings of this life can be absolute, and perfect equal merit of glory, depending of no grace, or ptomise of God to reward them: but that God of his meere iustice, without al respect of mercy should be bound to repay them with eternal life, and otherwise should do absolute iniury. And meaneth not to deny that supposing Gods gracious promise of rewarding works, and assistance in doing them, heauen is due to them of some iustice, and that he should do some iniury if he did not giue heauē. For as S. Austin saith
 S. Augustin. 10. 7. l. 4. con. Iulian. c. 3. God him selfe shal be vn- iust if the true iust be not admitted to his kingdome.
 S. Paul. Heb. And the same insinuateth S. Paul, when
 v. 10. writing to the Hebrews he saith God is not vniust

vnjust to forget their worke, as if he should do some iniustice, if he should forget it.

9. Next he citeth his words serm. 67. in Canti: It wanteth to grace whatsoeuer thou ascribest to merits. I wil no merit vvhich excludeth grace. I abhorre vvhatsoeuer is of myne, vnles perhaps that is more myne vvhich maketh me myne owne, Grace restoreth me to my selfe freely iustified, and so deliuered from slavery of sinne. Here Bel noteth diuers things against al merit & auoucheth most falsly S. Bernard to renounce al merit of man whatsoeuer. Wheras the B. Saint speaketh only against meere humaine merit, done by our owne powre without assistance of grace, such saith he excludeth grace, and is of our owne. And such indeed he and al Catholiques renounce, and leaue to the Pelagians, but willingly he accepteth such merit as proceedeth from grace, and (as he speaketh) maketh me myne owne.

pag. 71. 7.

pag. 72.
vntruth 65.

10. Lastly he alleadgeth his words serm. 68. in Cant. So there is no cause, vvhv thou shouldest now aske by vvhv merits vve hope for goods, especially seeing thou bearest the Prophet saying. Not for you, but for me I vvill do it saith our Lord. It sufficeth to merit, to know that merits suffice not. But as it sufficeth to merit not to presume of merits, so to vvant merits is enough to iudgement. Bel inferreth that the most sufficiēt merit in man is to know and confesse, that our merits are no merits indeed.

pag. 71. 8

pag. 72.
vntruth 66

indeed. Did euer honest man deale thus. S. Bernard speaketh not of the most sufficient merit, but only telleth what sufficeth to a merit: vz. not to presume of merits which no doubt is an act of humility, and a meritorious act. And lest of al dreamed that our merits are no merits (yea plainly affirmeth that to want merits sufficeth to be damned) but only telleth vs that our merits suffice not vz: without Gods mercy of pardoning our sinnes, and gracious promise of rewarding them, which is only to deny absolute, & perfect equal merit, which we also with him deny. But marke good Reader how Bel, who before admitted our merits in a godly sense, now plainly auoucheth them to be no merits, which plainly discryeth his godly sense of expounding merit by Impe-
 tration, to be an vngodly shift of his for to delude the authorities of Fathers, expressly auouching merit. And thus much of his proofs out of Fathers. Now let vs view his proofs out of Popish writers.

pag. 61.

CHAP. VI.

*Bels arguments out of late Catholique
 vvriters against condigne merit
 answered.*

pag. 72.
 S. Thomas

THE first Papist which Bel citeth is S. Thomas 1. 2. 4. 114. ar. 1. *It is manifest that*

that betweene God, and man, there is most great inequality, for there is infinit distance betweene them, al the good Vvhich is mans is from God. VVherfore mans iustice receaued of God can not be according to absolute equality, but according to a certaine proportion, to Wit, in as much as ether vvorketh according to his manner. But the manner, and measure of humaine povvre in man is from God, and therfore mans merit before God can not bee but according to the supposal of Gods ordinance, to vvith, so that man obtaine of God by his vvorke that as a revvard, to Vvhich God hath designed him povvre to Vvorke. Hence Bel inferreth diuers things. 1. That S. Thomas telleth vs that vvhere there is not perfect equality, there is no merit properly. This is an vntruth properly, for Aquinas denyeth only merit or iustice according to absolute equality, yea affirmeth that proportionate merit may be betwixt them that infinitly differ. 2. That there is infinit inequality betwixt God and man: This is a needles note made only to fil roome, and make number. 3. That mans iustice is not absolute, but imperfect. This is true, and we reach the same. But marke how he noteth this to be the doctrine of Aquinas, which a none he wil say is Protestantisme. pag. 73.

2. That Aquinas graunteth vvillingly that vntruth 68
man doth merit nothing in Gods sight saue only
by vvay of his free acceptation. This is an vn-
truth

truth willingly tolde. For Aquinas only
 saith, *That man can not merit any thing of God,
 but only according to the presupposal of his ordi-
 nance, that is, vnles God had promised, and
 ordeined to reward our merit, and graun-
 teth (as is said) that we haue proportionate
 merit, and therfore only denyeth absolute
 merit: 5. That Aquinas confesseth that eternal
 life is not properly hyre.* This is vnttrue: For he
 only saith that it is *quasi merces* as a hyre, or
 reward, vnles Bel wil make S. Ihon to haue
 denyed Christ to be properly the sonne of
 his Father, when he said, *vve sawv his glory as
 it were of the only begotten of his Father.* And
 though S. Thomas had said it were not pro-
 perly hyre, his other words would enforce
 vs to vnderstād him not of al kinde of hyre,
 but only of such as is betweene equals,
 when one free man hyreth an other, for
 such doubtles can not be betwixt God, and
 man; nay it is not so perfect hyre, or iustice
 as may be betwixt a man, & his bondslaue,
 if he should liberally giue his slaue his la-
 bours, and promise to reward them as wel
 as if he were a free man: For though such a
 maister of liberality, both giue his slaue his
 labours, and promise to reward them, in
 which he is like to Gods dealing with vs,
 yet neither doth he giue his slaue powre to
 labour, nor assists him in his labour, nor re-
 wardeth

vnttruth 69

Ioan. I. 7.

14.

Note this
 example.

1.

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3.

wardeth him aboue desert of his labour, as God of his liberality doth with vs. And therefore our reward hath lesse the nature of hyre then the wages of such a slaue should haue. And yet notwithstanding it is not a free gift, as almes is to a beggar, or a benefit should be to a slaue, if his Lord had not bestowed his labours vpon him, & promised to reward them as if he were not his slaue. And hereby is reprobued an other vntruth which Bel afterward auoucheth vpon S. Thomas: vz. *That he affirmeth that God is not said simply and truly to be debtor vnto vs.* Bel pag. 76. S. Thomas 1. 2. q. 114. art. 1. For the worde (truly) is by Bel vntruly added: And S. Thomas meaneth that he is not simply and absolutly our debtor, but vpon presupposall of his promise, and ordinance.

3. Many lines he citeth out of Durand to proue that he denyed cōdigne merit, but omitted other immediatly before where Durand distinguisheth two kinds of merits *de condigno*, largely & strictly so called. *Cōdigne merit largely called* (saith he) *is a certaine worthines, vvhich God requireth in the worke for to reppard it vvith eternal life, and this* (saith he) *we haue.* and in these words which Bel citeth denyeth only that condigne merits *vvhich is* (saith he twice) strictly (and this word Bel left twice out in his translation)

Bel pag. 73. 2
Durand. 2. d.
27. q. 2.

Falserran
stat. 8.

and

and properly so called, and is found betwene man, and man, & he defyneth it to be a voluntary action, vvhetherby reppard is so due to the vvorke, as he to vvhom it apperteineth to giue it, is simply, and properly vniust if he do not: which kinde of condigne merit I also deny to be in our works. For nether is it strictly condigne, nor such as is betwixt man and man, nether should God be simply coniuist if he did not reward it, as appeareth by what hath bene said before. But suppose that Durand had absolutly denyed al condigne merit in our works. What hath Bel gotten more then that one schooleman who hath many other singuler opinions, did in this matter, which is no point of faith, dissent from the common doctrine of Schools?

Bel p. 8. 75.

3.

vnttruths
71.

4. After this Bel auoucheth Gregory of Arimino: Marsil: Thomas of Walden, Paul of Burges, and Eckins, to affirme very constantly, That mans works are not meritorious of eternal life. But this he affirmeth very vntreuly, and lest he should be tript would neither cite their words, nor quote the place. For no Catholique denyeth our supernatural works to be meritorious of eternal life, though Paul of Burges, in psalm. 35. deny them to be meritorious *de condigno* and Walden. tom. 3. de sacramentalibus c. 7. counselleth to abstaine from the name *de condigno*, & congruo,

gruo, yet he exprefly auoucheth our works
 to be meritorious. Gregory alfo confefseth Gregor. 1. d.
17.
 them to be fo meritorious as in refpect of
 merit de congruo they may be faid to be me-
 ritorious de condigno: Marfilius, and Eckins
 books I had not at hand to perufe, yet
 doubtles they denyed not our fupernatural
 works to be meritorious, but either only to
 be meritorious de condigno, which (as I
 faid) is no point of faith, or els perhaps
 only to be abfolutely and perfectly merito-
 rious de condigno, which I alfo do not deny.
 But I maruel why Bel would make men-
 tion of Eckins, whose very name bringeth
 to memory that he foyled Luther fo in dif-
 putation; as being admonished by the
 Counsellors of George Duke of Saxony to
 behaue him felfe modestly he cryed out.
This matter was nether begun for God, nor fhall
be ended for him. Luthers ab-
hominable
words.
Sotus lib. 3.
de nat. &
Grat. c. 6.

5. Next he produceth Sotus writing
 that perfect fatisfaction requireth that the
 whole valew proceed from the debter with-
 out any fauour at al of the Creditor, and
 that there be a reftoring of an equiualent
 thinge otherwife vndue. Whereupon Bel
 auoucheth him to teach, that euery fatisfa-
ction requireth the like conditions. This is ma-
 nifeftly false: for he speaketh only of per-
fect fatisfaction as was the fatisfaction of
Chrift.

Bel pag. 75.
 vnto truth 72

Christ. But to Bels argument framed hereupon. *None can satisfy for sinne, therefore none can condignely merit heauen:* I answer by distinguishing the Antecedent. If it be meant of sinne it selfe I graunt it, but deny the Consequence. And the difference is, because there can be no satisfaction at al, vnles the satisfyer be in Gods fauour, which can not be, vnles the sinne be already pardoned, and therefore al satisfaction supposeth sinne to bee forgiven freely, but merit doth not so suppose eternal life to be already giuen. But if it be meant of temporal punishment, which is called sinne according to the Scriptures phrase Zachar. vii. and oftentimes remayneth after the sinne it selfe is pardoned, as appeareth in Dauid Moyfes, and others: I deny the Antecedent. For as Daniel said c. 4. we may redeeme our sinnes by almes, and by mercy prouerb. 16. And albeit this satisfaction be not so perfect, as it hath al the conditions which the perfection of satisfaction requireth, yet hath it al which the essence thereof exacteth. Nether doth Aristotle alleadged by Bel teach the contrary.

Zachar.

2. Reg. 12.

v. 14.

Deuter. 32.

v. 51.

Daniel. 7.

24.

Proverb. 17.

6.

5. Bel pag. 76. 6. After this because Angles (as I said before) seemeth to say that the condignity of our merit riseth only vpon the promise of God made to reward it Bel here a new auou-

vntruth 73.

auou-

auoucheth him to confesse plainly the selfe same
 doctrin which he intendeth to proue, which how
 true it is hath bene already shewed, and Cap. 1. pa-
rag. 7.
 wirhal addeth that *this is the maine point, and*
only foundation to which al Papists do, and must vntruth 74
appeale in this question. And he reproveth this
 by the example of the loane of a cloake in
 a shower of raine vpon promise of an hun-
 dred pownds, notwithstanding which pro-
 mise (saith he) that loane can not be condi-
 gne merit of that price. But most false it is
 that Angles his reason is the maine or only
 foundation, to which al Papists doe and
 must appeale in this question. For to it ap-
 peale only such as follow Scotus. And S.
 Thomas 1. 2. q. 114. ar 3. Bonauent: 2. dist:
 17. Bellarm. l. 5. de iustif. c. 17. and Iohn:
 de Combis (as Bel him selfe testifyeth) Bel pag. 77.
 with the best Deuines appeale to the ver- Bel dispro-
 tual, and proportionate equality before ex- ueth him
 plicated, which is already proued to be in self.
 our merits: And account that foundation of
 Angles vn sure, and in pugne it better then
 Bel doth with his example of the loane of a
 cloake which maketh nothing against vs.
 For it hath not such vertual, and proportio-
 nate equality to an hundred pownds, as
 our merits haue to glory. I omit Bels sonde
 inferring, that we do not condignly deser-
 ue eternal life if (as Deuines say) *God re-*

Deuines in
4. sent. d. 46.

S. Luke.

ward vs ultra condignum aboute our deserts. For it only proueth that we doe not condignly deserue that excesse of glory, which God wil giue vs, when as Christ saith Luc. 6. v. 38. He wil giue good measure, and pressed downe, and shaken together. and running ouer. And rather proueth that we doe condignly deserue some degree of glory. For if God rewarde vs *vs ultra condignum*, beyond our deserts he rewardeth vs according to our deserts, and more two.

7. pag. 77.
Lyra in c. 3.
Tit.

Philip. 4. v.
13.

2. Timoth.
4. v. 8.

Psal. 100.
v. 1.
9. False
translat.

7. Likewise he citeth Lyra saying that *Eternal saluation wholly exceedeth the power of mans nature: Therefore he can not attaine vnto it but by liberality of gods mercy.* True: But what? because it exceedeth the power of mans nature, wil Bel haue it also to exceede the power of Gods grace in which according to S. Paul we cā doe al thinges: Or because we need Gods liberality vz. for to haue his promise of reward; his grace, and to haue the good works, therefore can we not haue his iustice to giue (as S. Paul speaketh) a crowne of iustice for our works, and consummation of our race? Are Gods liberality and iustice so opposite, as they can not concurre to one worke? Why then did the Psalmist sing psal. 100. *Iudgment and mercy to God?* This Bel would; & therefore when lyra said *nisi ex largitate diuina misericordia* Bel englished

shed him, *But only by the liberality of Gods mercy.* adding, *only*, of his owne store. And albeit Carthusianus professe that merits are not excluded, yet Bel beggeth his fauour, because he writeth that *Eternal life is said to be giuen as rewarde by grace, and principally attributed to grace, because God rewardeth vs vltra condignum.* Who pittiech not this poore beggar, who is faine to goe to his enemyes dores a begging that, which will doe him no good, and now and then is faine to steale. I haue giuen him more before, let him take that, and be thankful, and try what thereof he can gather against such condigne merit as Catholiques defend.

Carthus. in
c.6. Rom.

Bel left out
this. For the
Elect by
Grace de-
serue eter-
nal life.

8. But wil you see this braue champion challenger, who hitherto hath sowned Alarme, and fought furiously against condigne merit, now at the end of this Article sounding a Retreit, and confessing that, that condigne merit which Catholiques defend is too good for him to deale withal.

Bel recan-
ting p. 79.

After he had cited out of Bellarmin, that our merits are not condigne of iustice absolutely, but *posita liberali Dei promissione* supposing Gods liberal promise, (which Bel falsly translateth in respect of Gods liberal promise.) And that absolutely a man can not exact any thinge of God, seeing al are his, but only supposing his wil, and concu-

Bellarmin. lib.
5. de iustific.
c. 16.

10. False
translat.

nant, that he wil not exact our works of vs for nothing, but giue vs reward according to the proportion of our works. As a slaue (saith he) can not absolurly demaund any thing of his maister, seeing al the slaue getteth he getteth to his maister, yet if it please his maister to bestow his works vpon him, and to promise reward for them, as if they were not due to him, the slaue may iustly demaund reward for them, Bel I say, after he had cited these words out of Bellarmin, and affirmed that Bellarmin taught this after mature consultation with the best learned Iesuits, and the Pope him selfe telleth vs that Bellarmin maketh good his doctrine in them, and that if he, and his fellowes, and followers would stand constantly to their ovyne doctrine, which they publish in printed books, we (Protestants) and they should soone agree, and these controuersies would haue an end.

The Triden-
tin Councel
defyned
only that
we truly
deserue
heauen, and
Bel impug-
neth it.

9. What is this but in plaine tearms to confesse, that he can not impugne Bellarmins printed doctrine of condigne merit, which is the very same which al Catholiques commonly print, preach, and belecue. For Bellarmin in the very words cited saith. A man may *ex iure* iustly demaund reppard at Gods hands for his works: that our merits are ex iustitia supposing Gods promise: and that God reppardeth them secundum proportionem according

ding to their proportion. And affirmeth in the next chapter to these words that *good* *Sup. cap. 17.*
Worke *are condignely meritorious of eternal life*
by reason of the covenant, and worke together,
not that a good worke should not haue propor-
tion to eternal life without the covenant, but be-
cause God is not bound to recompence the worke
with that reppard, albeit it be iust, and equal to
the reppard, vnles he before had couenanted. Doe
 you holde Syr this printed doctrine of Bel-
 larmin, doth it like you? speake plainly and
 renounce your meere acceptation, and
bare impetration, and be not ashamed to
 say *deutera phrontides sophotatai*: for your se-
 cond faith was best.

10. But he meaneth nothing les, then
 to holde Bellarmins printed doctrine, *which*
 (saith he other where) *is approued by the* *pag. 26.*
Pope, vvhob hath said al that can be said for Po. *125. 87.*
pery, and vvhose testimony alone is most sufficient *And p 29.*
in al Popish affairs. But only by occasion of *The Iesuits*
 his owne foresaid false translation he ho-
 ped to make his Reader beleue that Bel-
 larmin helde condignity of merit to arise
meerly of Gods promise, which though he *(Bellar-*
min) do-
ctrin is the
Popes
orvme do-
ctrin.
 did (as some Catholiques doe) belonged
 not to this question as is before declared,
 and rather supposeth, then denyeth con-
 digne merit. Yet is it defended of the same
 Catholiques in a farre different sense as

Sup. c. 17.

Bellarmin him selfe sheweth then of Protestants. For they thinke our supernatural workes to be truly good, and condignely to deserue some reward, though not so great as eternal life is, vnles God had promised it to them: But Protestants thinke them to be truly naught, and sinne, and to deserue no reward, but punishment, and that God in accepting, and rewarding them accepteth, and rewardeth sinne, which is a horrible blasphemy contrary to Scripture, auouching that he hateth sinne, contrary to his goodnes, that can not accept naughtines, and sinne, more then fyer can water, and contrary to his iustice, which can not reward it.

Prouerb. 6.

v. 16.

Psal. 5. v. 7.

Sapient. 14.

v. 9.

Apocal. 2.

v. 6.

Judith 5. v.

21.

Psalms. 44.

v. 8.

Bel pag. 80.

S. Augustin.

lib. 9. Con-

fess. c. 13.

L. 2. de Gen.

cōt. Manich.

c. 14.

L. 1. de nupt.

& concupif.

c. 19.

Serm. 5. de

verb. Apost.

II. After al this Bel alleadgeth a saying of S. Austin *Voe euen to the laudable life of man, if thou discusse it setting thy mercy aside:* which maketh litle to the purpose. For S. Austin denounceth not woe to good mens merits, which otherwhere he saith are great matters, and to be crowned, but to the men them selfs, because as they haue merits to be crowned, so they haue demerits to be punished, which if they were punished without mercy, woe should be to them: Not because they should be sent to hel, but to purgatory, or (as he calleth it sermon. in psalm. 37.) *Emendatory fyer*, and there

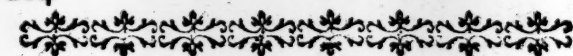
S. Austin.

there punished without mercy, which
fyer (saith he) *is more greenow then any thinge,*
vy which man can suffer in this life. And to pro-
cure Gods mercy in this behalfe to his mo-
thers soule he both prayed him selfe, and
requested others to pray for her. Be mynd-
ful therfore (Bel) from whence thou art
fallen, and do penance. Apocal. 2.

Confess. lib.
9. c. 13. c. 11.

R 4 THE





THE
SIXT ARTICLE OF
THE DISTINCTION
OF MORTAL AND VE-
NIAL SINNES

CHAP. I.

*The true Distinction proued and Bels
obiection answered.*



EL perceauing that Catholi-
ques do euidently proue that
there is a difference betweene
mortal, and venial sinnes durst
not deny it, but proceedeth as

Bel pag. 81. he did in the former Article, allowing in
words the distinction of mortal, and venial
sinnes in a godly sense, which though he be
ashamed to expresse, yet doth he insinuate
*Bel admit-
teth venial
sinnes.* in other tearms of regnant, & not regnant,
and meaneth (as I suppose) that voluntary
euil acts are mortal, & inuoluntary venial,
which doctrine is already disproued in the
fourth article. Wherefore here he vnderta-
keth to proue that euery sinne is mortal of
it owne nature, and some become venial
only for free acceptation, & mercy of God.

2. Sup-

2. Supposing therefore that some finnes *Mortal and venial finnes are such of their owne nature.* are mortal, and others venial, I intend to proue by Scripture, Fathers, and reason, that they are such of their owne nature. The Scripture compareth such finnes as are mortal, and venial to things, which of their owne nature are different as Math. 23. to a Camel, and a gnat. *Math. 23. 7.* Luc. 6. to a strawe, and a beame: *Luc. 6. 7.* Ergo: these kinde of finnes are different of their owne nature. Likewise our Sauour Luc. 12. 58. compareth some finnes to mites or farthings, *Math. 5. 7.* which of their nature are smal debts. Moreouer God hath no where reuealed that some kinde of sins become venial only by his mercy. Therefore we ought not to say so. The Consequence is euident. for none knoweth the pleasure of God but by his reuelation. The Antecedent I proue: for Protestants can neither name the finnes, which God hath made venial, nor the place, where God hath reuealed any such making of his. Bel citeth Math. 12. v. 3. where it is said, that Vve shal giue account of euery idle word. And 1. Iohn. 3. v. 4. where sinne is called iniquity. But in neither place it is said that Gods mercy maketh any sinne venial, and other like places cited by other Protestants rather proue that al finnes notwithstanding Gods mercy are now mortal, then that any, which of them selfe were mortal,

Bels beleefe
of venial
finnes be-
fydes Gods
booke.

mortal, became venial by his mercy. Like-
wise for venial sinne he nameth sinne not
regnant, wherby he vnderstandeth inuolun-
tary motions of concupiscence. But for such
inuoluntary moriōs (which Bel rightly cal-
leth not regnant sinne, but wrongly venial)
nether are they any true sinne as venial sinne
is; nor is it any where reuealed, that they
being of their nature mortal sins, are made
venial only through Gods mercy. Therfore
Bels beleefe of some sinnes made venial by
Gods mercy is wholly besides Gods booke.

Fathers.

S. Hierom.
prope fin.
S. Austin. to.
10. & 3.
S. Chrysost.
rom. 2. &
Conc. 3. in
Lazar. to. 2.

3. Holy Fathers also in calling some sinnes
litle sinnes light, short, least, & daily offen-
ces: as S. Hierom in c. 5. Math. & l. 2. in Io-
uinian: S. Austin serm. 41. de sanctis. and
in Enchir. c. 71. and S. Chrysostom. hom.
24. in Math. insinuate that venial sinnes
are such of their owne nature. for they were
neuer litle, nor light, if of their nature they
were mortal, and damnable: as a wounde,
which of it nature is mortal, and deadly,
could neuer be called a litle or light woude,
though God of his mercy did cure it: Like-
wise S. Hierom putteth a difference be-
tweene *cacia*, and *hamartia*: and S. Gre-
gory, and S. Austin betwixt *crimen* and *pecca-*
tum yea S. Hierom epist. ad Celant. accoun-
teth it a paradox of the Stoicks to put no
difference betwixt *scelus*, and *erratum*.

S. Hieron.
dial. 2. cont.
Pelag.
S. Gregor. 21.
moral. c. 9.
S. Austin.
hom. 19. de
sempore.

4. By

4. By reason also this is euident. For who seeth not that to steale a pinne is of it nature a smal offence. And I would aske of Bel whither a sinne after it is by Gods mercy made venial, reteineth the selfe same nature of offending God, deseruing Hel, and the like, which it had before, or it changerth it nature? If it change it nature, then after Gods mercy, of it nature it is venial, and Gods mercy is only the cause of changing the nature of it. If it retaine the selfe same nature, how is it possible, but God if he account of it truly, according to truth (as al his iudgements are. Rom. 2. v. 2.) should not account of it as a mortal sinne, and deseruing hel. Wherfore what Protestants talke of some finnes becomming venial, or no finnes at al, by Gods meere not imputing them for finnes, without any alteration in the finnes them selfs, is meere contradiction, and contrary to S. Austin, and reason as is shewed in the fourth Article. c. 3. parag. 4.

5. Againe: infidels haue venial finnes. Ergo venial sins become not such only by Gods meere not imputing them for mortal. The consequence is cleare out of the Protestants doctrine, who put that *not imputing* only towards the faithfull & regenerate. The Antecedent I proue because they can doe al the

finnes

Reason.

1.

2.

VVilletcon-
trac. 17. part.
3. p. 160.

sinnes which the faithful doe. If one say that sinnes which in the faithful, be but venial are in Infidels mortal. This is contrary to reason, because knowledge of Gods precept in the faithful rather encreaseth his fault: *for the servant which knowveth the vyll of his maister, and doth it not, shal be beaten with many stripes,* and ignorance in infidels diminisheth their fault: wherupon S. Paul said *I haue gotten mercy because I did it ignorantly in incredulity.* And I aske of Bel why God maketh sinne not regnant, venial, rather then regnant, and either he must say that God doth it without any cause, or because they are inuoluntary and these voluntary, which is to say, that by their different nature they are made mortal, and venial.

Luc. 12. 7.
48.

1. Timoth.
1. 7. 13.

3. 6. Finally some sinnes of their nature breake frendship with God, and deserue his eternal hatred, and punishment. others do not. Ergo: some of their nature are mortal others venial. The consequence is euident: The Antecedent I proue: because he is no wise person, who wil fall out, and be offended for euer with his friend for euery trifle, as the taking vp of a straw: nor he is a iust Prince, who should inflict death for stealing a pinne: & I beleue Bel would thinke him selfe vniustly hadled if he were so dealt withal. Wherfore if God should do this we should

should neither account him a wise friend, nor a iust Prince. Now let vs heare what Bel objecteth against this so manifest truth.

7. Al his proofs may be reduced to this *Bel pag. 81.*
 syllogisme, what is against Gods law is mor- *82.*
tal sinne: al sinne is against Gods law: Ergo al
 sinne is mortal. Behould Bel here absolutely
 cōcludeth al sinne to be mortal, & after cal-
 leth our venial finnes cursed, & deformed,
 which argueth that he thinketh al sinne to
 be indeed mortal notwithstanding Gods
 mercy. The Proposition he supposeth. The
 Assumption he proueth out of Scripture:
 Fathers, and Schoolmen. Out of Scripture
 because Christ said Math. 12. v. 36 that we
shal giue account for euery idle worde: and
 S. Ihon I. c. 3. v. 4. *telleth vs that Euery sinne is*
anomia that is, transgression of the law: S. Am-
 brose also defineth sinne in general to be
 transgression of Gods law: And S. Austin
 describeth it to be *Euery worde, deed, or desire*
against Gods law. Bellarmin affirmeth *euery*
sinne to be against Gods law. Rhemists also
 confesse, *Euery sinne to be a swaruing from the*
Law: and doubtles (saith he) what swar-
 ueth from the law, is truly against the law.
 Likewise Angles, and Durand teach venial
 finnes to be against the law.

Bellarmin. lib.
 4. de Rom.
 Pont. c. 21.
 Rhemist. 1.
 Io. 3. v. 4.
 Angles 4.
 sent. p. 212.
 Durand. 1. d.
 42. q. 6.

8. To this argument Catholiques an-
 swer differently, some by denial of the Pro-
 posi-

position, others by denial of the Assump-
 tion. Some say that euery sinne which is
 against the Law is not mortal, but only that
 which is perfectly against it, so that it dest-
 royleth the end of the law, which is Charity
 & this venial sinnes do not. And if I should
 answer thus, Bel were by and by at a Non
 plus. Others say that venial sinnes are not
 against the law, because they are not against
 the end of the law, but besides the law. But
 this difference is rather in words then in
 matter, al agreeing that venial sinne dest-
 roiethe not Charity nor breaketh friendship
 with God, which is the end for which the
 law was made. Yet better it is to say, that
 venial sinnes are beside the law, then against
 the law: because what is not contrary to the
 end, but may stand with out breach of it, is
 not contrary to the meanes, but may stand
 without breach of them, but venial sinnes
 are not contrary to Charity the end of the
 law: but may be without breach of it. Ergo
 neither are they contrary to the law, but
 may be without breach of it. And as a man
 trauailing, though he steppe out of his way
 is not said to goe contrary to his iourneys
 end: so a man walking to heauē, though by
 venial sin he steppe out, or besides the way,
 yet doth he not goe the cōrrary way to hel:
 The Proposition of myne argument is cui-
 dent :

1. Timoth. 1.
 v. 5.

Why ve-
 nial sinnes
 are not
 against the
 law.

dent: for what can stand with the end, can not be contrary to the meanes necessary to that end. The Assumption both Catholicks graunt, and Hereticks can not deny if they admit that there are indeed any venial sins. For venial sins (whence soeuer they come to be such) breake not friendship with God. And therefore if Bel graunt in deed (as he doth in words) that by Gods mercy some sins are made venial, he must also confesse that by Gods mercy, they are not against his Charity, and friendship: and so must answer his owne argument, which indifferently proueth that there are no venial sins at al, whither they be said to be such by their owne nature, or by Gods mercy: for the argument assumeth not that al which is sinne of it owne nature is against Gods law, but absolutely, al which is sinne is against Gods law. And therefore if Bel thinke venial sinne notwithstanding Gods mercy to be true sinne, he must as wel answer his owne argument as I.

Bels arguments as much against himself as against Catholiques.

9. Admitting therefore his Proposition I deny his Assumption: and to his prooffe out of S. Mathew. I answer that we must giue account for euery idle worde, not because they be a against Gods law, but because they be beside it: And Bel wil beate his horse not only when he turneth backe, but

12 b. 36

but also when he starteth out of the way. As for the text of S. Ihon, he telleth vs not (as Bel auoucheth) that euery sinne is *anomia* but absolutly Sinne is *anomia*, and may wel be vnderstoode of only mortal sinne which antonomastice is so called. This answer might suffice to what he bringeth about this text in this Article, yet because art. 4. he brought out of their due place many things about the greeke words *anomia* and *adicia* vsed by S. Ihon, which we remitted to this place, we wil here answer them at large, and afterward the rest of his proofs concerning this Article.

C H A P. I I.

A text of S. Ihon epist. 1. explicated.

Bel pag. 52. **S**. Ihons words he citeth in Greeke *pas ho poion ten hamartian, cai ten anomian poiei, cai he hamartia estin h^e anomia* and translateth them thus. *Euery one that sinneth transgresseth the law, and sinne is the transgression of the law*, And hereupon inferreth that Euery sinne is transgression of the law, and consequently mortal. Catholiques answer twoe waies. First that S. Ihon in this place by sinne vnderstandeth only such sinne as c. 5. v. 16. he calleth *sinne to death* vz. mortal sinne.

I. Ioan. 3.

v. 4.

-1-

sinne. And this I proue: First because in the next verse but one vz. v. 6. he speaketh only of mortal sinne, when he saith. *Every one that remaineth in him (Christ) sinneth not,* and v. 8. *who doth sinne is of the Diuel,* and v. 9. *Every one that is borne of God committeth not sinne, because his seede remaineth in him.* In these verses it is euident S. Ihon spake only of some certeine kinde of sinne which (as S. Austin tract: 5. in 1. Iohn. tom. 9. saith) *one borne of God can not commit*, vz. of mortal sinne: wherfore of the same did he meane. v. 4. when he in some sorte deseribed sinne by iniquity. Both because els it should seeme a kinde of equiuocation, as also because if he had deseribed sinne in general, it is likely he would haue afterward discoursed of the same, and not of one only kind of sinne. Secondly because when a worde principally signifyeth one thing, it is not to be extended to an other, which secondarily it signifieth, vnles such extention be gathered by some circumstances of the speech, seeing therfore the worde Sinne doth principally signify only mortal sinne, and secondarily venial sinne, according to S. Thomas. 1. 2. 4. 88. ar. 1. & there is no circumstance here conuincing it to be extended to signify venial sinne, but rather to the contrarie as hath bene shewed, it is not to be extended

S. Austin.

S. Thomas.

to venial sinne. And this is confirmed because Scriptures Fathers, and Catholicke writers by Sinne vnderstand ordinarily only mortal sinne, as appeareth by their attributing of death, losse of grace, and heauen, guilt of hel, seperation from God, and the like to Sinne, and by desyning it to be against Gods law, or transgression of the law: which agree only to mortal sinne.

3. S. Bede 1.
Io. 3.

Lyra 1. Io. 3.

2. Thirdly because S. Bede vnderstandeth it of such sinne, as either is of contempt of the written law, or corrupteth the innocency of the law of nature. And the glos. ord. followeth his very words: also glos. interlin. vnderstandeth it of sinne contrary to equity of Gods law: which he tooke of S. Bede loc. cit. Lyra expressly expowndeth it of mortal sinne, and desyneth it to be transgression of the law. and the same doth Carthusia: and to this purpose serue al Bels proofs, that *anomia* signifieth transgression of the law: for if that be so, then sinne is taken for mortal sinne. Nether against this exposition see I any obiection, more then that the worde Sinne may signify venial sinne, and that also it is taken for it c. 1. v. 8. where he saith *If we say we haue no sinne we deceaue our selfs.* But we may answer that, though it may signify venial sinne yet ordinarily it doth not, and therefore it is not well infer-

inferred, that here it doth, especially seeing that there are diuers circumstances to the contrary. And though it signify sinne in general c. i. v. 8 yet seeing it doth signify only mortal in this same chapter. v. 6. 8. and 9. better it is to gather the signification of a worde out of the next vse therof, then out of the further of. And if one wil thus expownd the place of S. Ihon (as to me it seemeth best) Bel were straight at a Non plus. For he supposeth that the worde sinne is taken for al kinde of sinne, and only pro- ueth that the worde *anomia* iniquity is taken for perfect sinne, and transgression. yet be- cause I wil giue him al the scoape he can aske, I admit that by Sinne S. Ihon vnder- stood al kinde of actual sinne, and deny (as many Catholicks do) that *anomia* Iniquity is taken for wickednes, and perfect transgres- sion of the law: but generally as it is com- mon to perfect transgression, and only swaruing frō the law. Now let vs see how Bel improueth this.

S. Ihon mea-
neth onely
of mortal
sinne.

3. His first prooffe is because Arias Mon- tanus saith, that *anomia* is transgression of the law. But this is not against vs, because we graunt that it may signify so, only we deny that to be the proper signification of the worde, as is euident by the etimology therof, which is as much as *sine lege* without

pag. 52.
Arias Mon-
tan. l. 10. 3.

the law, and not *contra legem*: against the law. yet because al acts against law are also without law, the worde may be vsed for acts against law, and so signify transgression of the law. It sufficeth vs that the propriety of the worde is for vs not for Bel, and therefore we better expownd it of swaruing from the law, then Bel or any other doth of transgression of the law.

2. Bel pag. 53.

S. Ambros.
S. Austin.

4. His second prooffe is that S. Ambros de Parad. c. 8. and S. Austin l. 2. de consen. euang. c. 4. and l. 22. cont. Faust. c. 27. define sinne to be preuarication, or transgression of the law, or to be a thought, worde or deede against the eternal law, which (saith S. Austin) is deuine reason, or the wil of God commāding the order of nature to be kept, and forbidding it to be broken. But these, Fathers define only mortal sinne; because Catholicks ordinarily vnderstand only that sinne, when they absolutly speake of sinne, as men, when they speake of a thinge meane of substance. As also because S. Ambros had before spoken only of mortal sinne vz. of Adam, and Iudas his sinne. And S. Austin in the first place speaketh of sinne against the tenne commandements, which no doubt is of it nature mortal, and in the second place he plainly defineth such sinne, as breaketh the order of nature, which also

also is mortal sinne not venial; for who wil say that a litle superfluous laughter breaketh the order of nature. Besides it followeth not that if S. Ambros, and S. Austin defined sinne to be transgression of the law, therefore S. Ihon did so cal it in this place.

5. His third prooffe is out of S. Bede. But he is rather against him. For he saith that *anomia* signifieth *quasi contra legem vel sine lege factum*: as it were against law or without law. He saith not against, but as it were against, which more plainly he explicateth saying. *Or without the law*. Lyra, and Carthusia: whom he citeth seeme by *anomia*, and iniquity to vnderstand wickednes, but then by sinne they vnderstand only mortal sinne, and so fauour Bel nothing. But because the Rhemists as preventing an obiection write, that *The worde iniquity is other wise taken* 1. Io. 3. v. 4. *where sinne is said to be iniquity then* c. 5. ver. 17. *where iniquity is said to be sinne*, which they proue because though the latine worde be al one, yet the greeke is differēt v. *adicia* which signifyeth iniustice: Bel replyeth verily wisely forsooth out of S. Austins words trac. 4. in 1. Io. to. 9. *Let none say sinne is one thing and iniquity an other; Euery one that sinneth committeth iniquity*. As if the question now bewixt the Rhemists, and him had bene, whether sinne and iniquity were al one, and

S. Bed. 1. Io.

3. 3.

Bel pag. 56.

Rhemist. 1.

Io. 3.

S. Augustin.

to. 9.

not whether *anomia*, and *adicia* be al one. Better therfore he replieth afterward pag, 58. where he proueth *anomia*. and *adicia* to be al one, because the vulgar latine translateth them both *Iniquitas*. But the Rhemists answere, That the worde *Iniquitas* is vsed in a different signification, and proue it by the different greeke words, for which it is vsed; And against this Bel saith nothing, But being at a non plus him selfe, and not able to reply against this answer, and reason, he cryeth out that *his ansywerer is at a non plus, & impudently denyeth euery iniquity? to be sinne.*

6. But as for the Rhemists, euident it is that herein they are neither impudent, nor at a *Non plus*, seeing they giue a reason of what they say, against which Bel can not reply; And as for iniquity and sinne, though they be oftentimes confounded both by Scriptures, & Fathers, yet if we wil speake exactly and properly, more is required to formal, and proper sinne, then to formal iniquity. For iniquity requireth only want of equity, and conformity to Gods law. formal sinne besides this requireth voluntarines, & so al formal sinne is formal iniquity but not contrarywise. As adultery or murder committed by a foole or mad man is iniquity, but no more sinne then it is in beasts.

Psalm. 50.
118. & alibi
sup.

Difference
betwixt
formal
sinne and
iniquity.

S. Austin.

Hereupon S. Austin l. 2. contr. Iulian. c. 5.
disting.

distinguished two iniquities, one which is sinne and blotted out in baptisme, an other which is the law of sinne & infirmity, & remaineth, & is yet iniquity: because (saith he) iniquum est that the flesh should rebel against the spirit & 1.6. c. 19. calleth lust against wil some iniquity, & yet oftentimes denyeth it to be true sinne. nether doth he say in the place which Bel citeeth, that iniquity & sinne is al one, but that sinne is, not a different thing from iniquity, but that who comitteth sinne committeth iniquity, which how it is true is eident by that which is said. Albeit when he saith, that al iniquity is blotted out in baptisme, he confounde iniquity with sinne, as before is cited out of Scripture, which argueth that wel may the worde iniquity be taken in a different sense Iohn. 5. and 3. as Iohn 5. for voluntary iniquity, and proper sinne, as appeareth by the greeke worde *adicia*, and c.3. for iniquity in general, as appeareth by the worde *anomia*, which is comon to volūtary, or inuolūtary.

7. The places of S. Ambros and S. Austin are already answered for they define only mortal sinne, And of the same vnderstandeth Bellarmin, when he saith al sinne is against the law: for venial finnes he pro- ueth not to be against the law: tom. 3. lib. 1. de amiss. grat. & stat. pecc. cap. 11. Nether

Sup. c. 2. pa.
rag. 8.

followeth it as Bel thincketh that some sinnes, are no sinnes, but only that Some sinnes are not perfectly sinnes, as Bellarmin proueth loc. cit. As for the Rhemists. doubts it is false which Bel addeth, that what swarueth from the law is against it, as I haue proued against his bare assertion of the contrary. Durand and Angles I confesse did thincke venial sinnes to be against the law, but neither is this a matter of faith, neither do they intend to fauour Bel any thing, but answer his argument an other-way as hath bene shewed before.

Bel pag. 82.
Angles 2.
sent. p. 275.

Olde Ro-
man religio
Catholique
sound and
pure.

S. Augustin.
1.1. cont. Iul.
26. 10. 7.

8. But pretty it is to see, how that because Angles writeth, that *it seemeth now to be the commoner opinion in schooles, that venial sinnes are against the law.* Bel noteth the Romish religion of mutability, confessing that the olde Romane religion was Catholique, sownde, and pure, with which he wil not contend. Beholde the ytch which this fellow hath to calumniate the Romane religion. Angles insinuateth Schoole opinions to be mutable. Bel applieth it to Romane religion. as if it consisted of schoole opinions, which may be helde *pro & contra*, *salua fidei compage* with vnity in faith, as S. Austin speaketh. But seeing you haue graunted the olde Romane religion to haue bene Catholique and pure, & flounder the late,
I bring

I bring an action of slaunder against you, and charge you that you doe not like *dolus*, *versari in generalibus*, but to bringe good witnesses, when, wherein, and by whome the late Romane religion corrupted the purity of the olde, knowing that otherwise (to vse your phrase) al the world wil cry with open mouth Fye vpon you, and your slaunderous Ministry. But in the meane tyme let vs proceed with him here.

9. Their canonized Martyr Bishop Fisher Bel pag. 83.
 (saith he) and Popish Bishop Gerson wrote, that Ruffens. art. 32. cont. Luther.
venial finnes were such only by the mercy of God. Gerson de vit. spirit. lect. 1. part. 2.
 Here Bel for one truth vttereth twoe vntruths. True it is that B. Fisher and Gerson were in that errour, but that was both before it was condemned in the Church, as it was since by Pius 5. and Gregorius 13. neither did they account inuoluntary motions of Concupiscence for venial finnes, as Bel doth, but such as Catholiques account venial. But vntrue it is that either B. Fisher is canonized, or Gerson was a bishoppe who Trithem. in Gersone.
was only Chauncellor of the vniuersity of Paris.

10. Finally he concludeth this Article pag. 85.
 with this goodly reason. one stealeth iust so many egges as are necessary to make a mortal sinne, A reason not vworth a rotten egge.
an other stealeth one les, but there can be no reason.
Why God may iustly condemne the one to hel, and

not the other. therefore both sinne mortally alike.

To this I answer by demanding a reason. why the iudge may condemne him to death that stealeth thirteene pence halfe penny, and not him that stealeth one penny les. If he answer, because the law condemneeth one, and not the other. I aske againe, what reason was there, that the lawe was made against the one, and not against the other?

And if Bel can finde a reason in this, he wil finde one in his owne question. The reason of both is. because such a quantity is a notable iniury to our neighbour. and consequently is against charity, & so breaketh the law, and a les quantity is not; Be myndful therefore (Bel) from whence thou art fallen and do penance. Apocal. 2.

Apocalip.

THE

T H E
SEVENTH ARTICLE
OF VNVVRITTEN TRA-
DITIONS.

Bel intituleth this seuenth article of traditions, though therein he handleth diuerse other matters, as of the sufficiencie and perspicuity of Scriptures, and of the readinge them in vulgar tongues, and by the common people, of the authoritie of Councils and oathes of Bishops. But these he handleth so confusedly & so rediously, being almost as longe in this one article as in al the rest, as I founde much more difficultie to gather together, what he saied of euery point in different places, and to bringe them to some methodical order for the healpe of the readers memory, then I had to frame an answer. first therefore I wil entreate of Scriptures next of Tradition, then of Councils, and lastly of Bishops oathes.

CHAP. I.

*The Catholique doctrine touching suffici-
ency of Scriptures propounded and
proued, certayne vntruthes
of Bel disproued.*

ALBEIT euery one be forbidden to deny any point of the Christian faith, yet are not al comaunded to know actually euery

euery point thereof, but to some it sufficeth, that they belecue the fundamental pointes conteyned in the Apostles Creede, and such like: and to be so delposed in minde, as they woulde belecue the rest, if they knewe them: which is to be belecue them implicitly or virtually. Moreouer one thing may conteyne an other, either actually, as fyre doth conteyne heate, and the sunne light, or virtually, as a flynte conteyneth fyre and euery cause his effecte. These things supposed.

2. First Conclusion is. Al such pointes of Christian faith, as are necessarie to be actually beleueed of euery one, that hath vse of reason, though he be neuer so simple, are actually conteyned in Scripture, either clearly, or obscurely. This is nothing against traditions, because wel may they be, and are, pointes of Christian faith, though they be not such, as the actual and explicite beleefe of them be so necessarie, as none wharfoeuer can be saued without it. For it sufficeth that they be such as the implecite and virtual beleefe of them is necessary to euery ones saluation, and may be denyed of none vnder payne of damnation. And the conclusion is taught of Bellarmin lib. 4. *de verbo non scripto, cap. 11.* Where expounding these wordes of S. Austine. *In these*
which

Which are plainly set downe in scripture, are al those thinges founde, vvhich conteyne faith and maner of life: he answereth that S. Austine speaketh of those pointes of doctrine which are necessary simply to al, as they (saith he) are which are conteyned in the Apostles Creed and tennē cōmaundements. Likewise Stapleton affirmeth, that the Apostles wrote al, or almost al that parte of faith, which is necessary to be explicately beleueed of al and euery one. And it seemeth euident, because such pointes of faith, as are precisely necessary to be actually known of euery one what so euer, be both fewe and are the fundamental, and most notorious pointes of Christianity, as the mysterie of the Trinity, the incarnation and passion of Christ, and such like, which are al actually (at least obscurely) conteined in scripture. For surely the prophets and Euangelists writinge their doctrine, for our better remembrance, would omitte no one point, which was necessary to be actually known of euery one, especially seeinge they haue written many things which are not so necessary. And this cōclusion teacheth S. Austin when he saith, that those thinges are written which seemed sufficient for the saluation of the faithfull. Where I note that he sayd not, vvhich seemed sufficient to Christian faith, but vvhich seemed sufficient to salua-

Staplet. Re-
lect. Con-
tract. s. q. 5. in
explic. Ar-
tic.

S. Augustin.
tract. 49. in
Ioan. to. 9.

l. i. de doct.
l. cit. sup.

Bel pag. 94.

110.

11. False
translation.

S. Augustin.

lib. 2. de pec.

mer. & re-

mis. cap. vii.

10. 7.

S. Cyril. lib.

12. in Ioan.

cap. 68.

S. Chrysof.

saluation, because fewer pointes suffice to
saluation then the Christian faith contei-
neth, againe *In these (things) which are plainly*
sett downe in scripture, at those things are founde
which conteine faith and maner of life. Where I
also obserue, that he saied not absolutely al
things (as Bel translateth him) but al those
things, insinuatinge, that he speaketh not
of al things belonging to Christian faith,
but onely of those which are necessary to be
beleueed and done of euery one, which he
calleth precepts of life, and rules of faith.
And yet more plainely, *I beleue also that here-*
in there would be most cleere authority diuino-
rum eloquiorum of Gods word, if man could not
be ignorant of it, without losse of his promised sal-
uation. Where if by *diuina eloquia* we vn-
derstand holy writte (as Bel translateth
pag. 95. and S. Augustin seemeth to mea-
ne, because immediatly before he spake
of scriptures) me thinks he plainly auou-
cheth, that God hath procured euery thinge
to be clearly written, which to knowe is
necessary to euery mans saluation. The
same teacheth S. Cyril saying. *Not al things*
vvhich our Lord did are written, but what the
vvriters deemed sufficient, as wel for manners as
for doctrin, that by right faith, and vvorks vve may
attayne to the kingdome of beauen. And S. Chri-
stome 2. Thess. *harm. 3. vvhat things soeuer*
are ne-

are necessary are manifest out of Scripture.

3. Here by the way I must aduertise the Reader of Bels euil dealing with his maister Bellarmin and other Catholiques. For because Bellarmin affirmeth. *That the Apostles wrote al things vvhich are necessary for al men, and which they commonly vttered to al, but not al the rest*, Bel inferreth: *That al things written are necessary for al*. As if it were al one to say; Al things necessary for al are written, and al things written are necessary. Perhaps he thinks to turne propositions, as easely as he did his coate. And if al things written be necessary for al, as Bel gathereth, surely (as S. Hierom sayd to the Pelagians teaching as Bel doth, that none can be without sinne; but they that are skilful in the law) a great part of Christendome must needs be damned, yea Luther and Caluin who professe their ignorance in diuers points of Scripture. I omit that the vttering of some things to some fewe, who were perfect, spiritual, and fit to teach others, and capable of strōg meate, as is manifest S. Paule did 1. cor. c. 2. v. 6. c. 3. v. 1. 2. Heb. 5. 14. 2. Timoth. 2. v. 2. Bel scornfully calleth *preaching in corners*, and such hearers *lesuited Popelings*.

Bellarmin. lib.
4. de verbo
Dei c. 11.

Belp. 114.

S. Hierom.
dial. 1. cont.
Pelagian.

Luther. præ-
fat. in psalm.
Caluin. 3. in-
stit. c. 2. pa-
rag. 4.

Belp. 114.

Belp. 139.
141.

4. And Catholicks he falsly chargeth with denying, that baptisme of infants consubstantiality of God the Sonne with his

his Father, and the mystery of the B. Trinity are in Scripture, or can be proued thence.

Bellarmin. lib.
1. de baptis.
c. 2. to. 2.

For Bellarmin proueth baptisme of Infants by as many arguments out of Scripture, as Bel doth v. by three, out of the figure of circumcision gen. 17. out of Christs words Ioan 3. and out of the practise of the Apostles act. 16. and 1. cor. 1. wherof Bel borrowed the first and last. The mystery of the Trinitie Bellarmin proueth by six arguments out of Scripture, and the consubstantiality of Christ he proueth lib. 1. de christo. c. 4. out of eleuen places of the olde testament, to which he addeth c. 5. nyne more, and c. 6. fiftene places out of the new testament.

Bellarmin. lib.
2. de Christo
c. 6. to. 1.

5. Better he might haue charged his good maisters Luther and Calvin with this matter. For Luther said, his soule hated the yorde omouison, or consubstantial, and Calvin expoundeth these places, which make most for the consubstantiality, as the olde Arrians did. Likewise Luther lib. cont. Cochleum an. 1523. said Infants are not at al to be baptized, if they do not beleene. And lib. de capt. Babil. c. de bapt. Sacraments profit no body but faith alone. And Calvin wil not haue the

Luther. lib.
cont. Iacob.
Iacommum.
Caluin. in
Ioan. 10.
See Stapler.
Antidar. E-
uangel. in
Io. 10. v. 30.

Caluin. Io. 3.

1. August. 1.
1. de pecc.
mer. & re-
miss. c. 30.

words Ioan 3. v. 5. (which made the very Pelagians to graunt necessity of baptizing Infants) to be meant of baptisme. Here-

upon

upon the Anabaptists who deny baptisme of children, professe that they learnt their doctrine from Luther, and the new Arrians in Transilvania who deny the Trinity and consubstantiality of Christ in their disputation with Protestants, appealed to Caluins iudgement, & professed they receaued their doctrine from him. And Smidelin a great Protestant writeth. *That it is no marvel that very many Calvinists in Transilvany, Poland, and Hungary became Arrians, and of Arrians soone after Mahometans.*

Balthasar Pacimon-
tan. apud
Cocleum in
ostis Luthe-
ri.
See Posse-
nin de athe-
ismis Hære-
ticorum.

Smidelin in
refutat. blas-
phemæ apo-
log. Danzi
1583.

6. But sport it is to heare Bel answer an obiection, which is the groude of the Anabaptists. Infants haue no faith. Ergo they are not to be baptized. First he saith they haue faith, & that their faith & profession is to be baptised of faithful parents in vnity of the Catholique Church. After he denyeth them to haue faith in act, but to haue faith fundamentally, and by inclination. How these answers agree let the Reader iudge. I would know of him. First whence he hath this new point of faith, that baptized infants haue to be borne of faithful parents. Are none borne of heretiks, or Infidels? Secondly. How they make profession of it by words or deeds, and whether Bel by their profession could discerne a baptised infant from one vn baptized. Thirdly: how infants

Bel p. 140.

1.

2.

1.

2.

3.

T

can be

*Inclination
to faith in-
stifyeth In-
jants accor-
ding to Bel.
Scripture
containeth
virtually al
points of
Christian
faith.*

See Staplet.
Relect. con-
trou. 5. q. 5.
art. 1.

S. Austin l. 1.
cont. Cres-
con. c. 33.

Nullum mi-
hi sacramē-
tum aut ser-
mo aliquis
admodum
obscurior

de sacris li-
teris aperi-
tur vbi non
eadem præ-
cepta repe-
rio. August.
epist. 119.

Propter duo
præcepta
charitatis
fensisse

Maist. quic-
quid in illis
libris sensie
nisi credide-
rimus men-
tace m faci-
mus Deum.

August. 12.
confess. c. 25.
tom. 1.

can be iustified by faith alone, and haue no faith in act, but only an inclination therto. Surely they can haue iustification no other- wise then they haue faith, and therfore if they haue not faith in act, they can haue no iustification in act, but only be inclined to it, as they are inclined to faith.

7. Second conclusion. Al points of Chri- stian faith are virtually conteyned in Scrip- ture. First because it teacheth vs to belieue the Church, which teacheth actually al points of Christian faith, and therfore Scrip- ture virtually teacheth vs al. Hereupon wrote S. Austin *That in doing what the Church teacheth, we holde the truth of Scriptures, albeit they afforde no example thereof, because we therein follow the Church, which the Scripture vndoubtedly sheweth.* Secondly because the end of al Gods worde, whether written or vnwrit- ten, is loue of him selfe aboue al things, and of our neighbour as our selfe, as appea- reth by that 1. Timoth. 1. v. 5. *The end of the precept is charity*, and Rom. 13. v. 8. *who loueth his neighbour hath fulfilled the law*, and to the better comprehending and obtrayning of this end, he referreth al whatsoeuer he re- uealed, and this end being conteyned in Scripture it followeth, that the Scripture doth virtually contayne (as a cause doth the effect) al points of faith.

8. And

8. And hereupon also it followeth that al the rest of Gods worde whether written, or vnwritten may be called an explication of the foresaid cōmandements, because it containeth nothing, but which is virtually containe in these commandements, & thereto referred by God, as to their end, which our Sauour meant when he said. *In Matth. 22. these two commandements, al the law and Prophets hange,* because of them depend, as of their end, al the rest, which the law and Prophets containe. And hereupon said S. Epiphan. *hær. 65. That we may tel the inuention of euery question, out of the consequēce of Scriptures.* He said not out of scripture. For al can not be taken thence, as him selfe writeth *hær. 61. but of the consequence of them,* because al questions are resolued out of the Scriptures, or out of that which followeth of them, as the effect of the cause. And according to these two conclusions, we may expound other Fathers, when they say al things are contained in Scripture. For either they meane not absolutely of al points of Christian faith, nor of actual containing (as appeareth by that other where they manifestly defend Traditions) but either only of points necessary to be knowne of euery Christian, or of vrtual containing.

9. Third conclusion: Al points of Chri-

*All points
of Christian
faith are
not actual-
ly in the
Scripture.*

stian faith are not actually contained in scripture, neither clearly nor obscurely, neither in plaine words, nor in meaning. This conclusiō Bel seemeth to graunt, pag. 118. where he admitteth of a thing although not expressly written, yet *virtually* (saith he) *and effectually contained in Scripture.* And the whole English Cleargy defyne. *That what may be proued out of Scripture is necessary to be beleueed, though it be not read.* But what can be proued, what not, they alone wil be iudges. But

Article 6.

1.

whatsoever Protestants say. I proue the conclusion. For no where in Scripture it is sayd, either in plaine words or in meaning. That at the books, chapters, verses, and sentences, which in the Bible are admitted for Canoncal, are truly Canonical, and Gods pure worde, without the mixture of mans worde. If Bel can finde any such place from the first of Genesis to the last of the Apocal: let him name it. And yet this is a point of Christian faith, yea thereupon depende al the Articles we gather out of Scripture. For as S. Austin said epist. 9. and 19.

If any vnt ruth be founde in Scriptures vy what authority can they haue? So if any part or parcel of the Bible be doubtful, what certainty can the rest haue? Secondly the perpetual virginity of our B. Lady is a matter of faith, as appeareth by S. Hierom, and S. Austin, who

S. Austin.

2.

S. Hierom.
con. Heluid.

S. Augustin.
hzref. 84. 82.

S. Epiphan.
har. 78.

S. Hilar. in
1. Math. Can.
x.

who accounted Heluidius, and Iouinian hereniks for denying it, and Protestants confesse it. And yet it is no where testified in Scripture. Thirdly that the seauenth day comanded by God to be kepte holy, is transferred lawfully from Saterdag to Sunday is a matter of faith, and yet no where actually warranted by Scripture. For albeit S. Ihon Apoc. 1. 10. speake of our lords day, yet he no where warranteth the said transferring. See more in Bellarmin. tom. 1. lib. 4. de *Verbo Dei*.

VVillet Te-
tract. 2. pil-
ler. part. 3. p.

76. 77.

3.

3.

10. Fourth Conclusion: Al points of Christian faith can not be sufficiently, and immediatly proued out of Scripture. In this conclusion I say not. That no points of Christian faith, nor that al can not by some way or other be proued, by some simili- tude, congruity, or probable illation; nor that immediatly by testimony of the Church whose testimony in al doctrine of faith can be immediatly proued out of Scripture. But only deny, that al can be immediatly proued out of scripture by the very words of Scripture, and so sufficiently as it sufficeth to captivate our vnderstanding into obedience of faith. This is directly against the sixt Article of Protestants faith, and against Bel in this whole Article: But I prouue it as I did the former

Al points
of Christian
faith can
not be pro-
ued suffi-
ciently and
immediatly
out of Scri-
pture.

Articles 39
decreed by
Bishops and
Ministers
1562. and
1571.

1. *All things*
 2. *cannot be*
 3. *taken out of*
Scripture.
 Epiphani.
 hær. 61.

See Conel
 art. 4. p. 31.
 & Hooper
 vvith him
 Bel p. 134.
 135.

Luther.
 See Roffens.
 con. Luther.
 verit. 4. &
 Bellarm. lib.
 4. de verb.
 Dei c. 4. col.
 164.
 Luther cer-
 taine of
 Purgatory.

conclusion. For there is no place of al the
 Scripture, which sufficiently proueth al the
 rest to be Canonical, our B. Lady to be a
 perpetual virgin, and the Sabbath to be
 lawfully translated from Saterdag to Sun-
 day. And it shal be more euident out of
 that, which we shal say of Traditions, and
 in answer to Bels arguments. For the pre-
 sent it sufficerh, that it is so cleare, as our
 very aduersaries do sometime confesse it. As
 Bel pag. 134. and 135. art. 7. admitteth one
 point of faith, which is not in the Bible, &
 professeth that they meane not of it, when
 they say al things necessary to saluation are
 contained in Scriptures. And Luther art.
 37. said *That purgatory can not be proued out of*
Scripture, and yet in the assertion of the same
 he said. *That he was certaine there was Purga-*
tory, nor cared much what Hereticks babled to
the contrary. Now let vs come to Bels obie-
 ctions, which albeit for the most part be
 against Traditions, yet because the matters
 of sufficiency of Scripture, and of Tradi-
 tions are connexed, and because we wil
 keepe his order, as much as we can, we wil
 here answer them in that order; as they are
 propounded by him.

C H A P. I I.

*Bels arguments out of the oulde Testament
concerning the sufficiency of Scri-
pture answered.*

Bel citeth dyuers places which make Bel pag. 86.
87. 88. 89. nothing for absolute sufficiency of Scriptures, or against Traditions, but only bid vs obey, and follow the law, as Iosue 1. v. 7. and 13. v. 6. & Malach. 4. v. 4. omitting therfore these places I answer to other as Deuter. 4. v. 2. and Proverb. 30. v. 6. where God forbiddeth vs *to adde to his worde*, and Deuter. 12. v. 32. where we are bidden to *doe to the lorde onely that which he commandeth without adding, or taking away* First that these places make as much against Protestants as Catholicks. For they admit one vnwritten Tradition, as Bel confesseth and appeareth by Brentius, Kempnitius, & the Deane of the chappel, and the places cyted by Bel forbid as wel the adding of one thing, as of many to Gods worde.

*Bel p. 134.
135.
Brent. in
prolegom.
Kempnit. in
examin.
Conc. Trid.*

2. Secondly. I answer that they make nothing against these Traditions, which Bel impugneth vz. such as are necessary, to mans saluation for such are indeed Gods worde though vnwritten. For the two first places only forbid adding to Gods worde

*Bel pag 86.
in prefat.
Articuli.*

any thing of our owne head, or which is mans worde as may be proued. First by the reason of the forbiddance prouerb. 30. cit. v2. least we be disproued, and founde lyers: as no doubt we might, by adding mans worde which is subiect to lye, but not by adding Gods Worde, which can neuer proue vntrue, though it be not written. Secondly, because the Iewes did euer adde one thing to Gods written worde, as Bel confesseth pag. 134. and the Deane of the chapel affirmed *they added both signes, and words vnto the institution of the Passouer prescribed vnto them by Moyses: which addition and Tradition of theirs (saith he) was approued by our Saviour at his last supper.* And this doctrine was exceeding wel liked in the conference at Hampton Court. Thirdly because the Prophets, and Euangelists, did adde to Moyses law without breaking of the commâdement in the aforefaid places.

1.
2
Conference
at Hamp-
ton Court.
p 68.

3
Ierres ad-
ded signes
and vvords
to Gods
vvord and
their addi-
tion confir-
med by
Christ.

Bel pag. 89.

3. Bel answereth. *That the doctrine of the Prophets, is nothing els but an explication of the law.* But if by the worde explication, he vnderstand only such as adde nothing to the sense, or meaning of the law, but only explicate in other words, types or figures, the bare meaning of the law, he speaketh most absurdly. For beside that it is spoken without any reason at al, it is against reason, and sense,

sense, to say that al the books of Iosue, Iudges, Kings, and Prophets adde no sense to the law of Moyse. For where doth the law of Moyse rel vs of euery worde, or action of euery particuler man, or woeman recorded in the books of the oulde Testament, written since the law was giuen? Where is euery worde or deede of euery particuler person in the new Testament? And although dyuers actions of Christ especially his death, and passion was prefigured in the law, yet the like can not be thought of euery action, or speech of euery particuler person, so that the words or figures of Moyse law, actually tolde whatsoever particuler things ether Prophets, or Euangelists euer wrote. Wherefore S. Austin lib. 1. retract. c. 22. recalled what he had said lib. cont. Adimant. c. 3. That al the precepts, and promises in the new Testament, are in the oulde. For certaine precepts there be (saith he) not figured, but proper, which are not found in the oulde Testament, but in the new. And for this cause. Tertullian. lib. cont. Hermog. called the Ghospel a supply of the oulde Testament.

S. Austin.

1.

Tertullian.

4. But if Bel by the word (explication) comprehend al such additions, as though they adde to the sense and meaning of the law, yet are ether of their nature, or of the
inten-

How traditions are
explications
of the law.

intention of the adder referred to the better, vnderstanding, comprehension, and fulfilling of the law, as al the reasons, similitudes, comparisons, examples, and sentences in an oration, are explications of the theame therof, because though they adde sense to the sense of the theam, yet they al tend to the perfect comprehension of the theame, I graunt al the writings of Prophets, and Apostles to be explications of the law, as hath bene explicated in the second conclusion, but withal adde, that the Traditions of the Church are such like explications. For what they containe, is in like sort referred (as a meane to the end) to the perfect vnderstanding, and fulfilling of the said law, and so they are no other additions to Moyses law, nor no otherwise prohibited therby then the rest of Scripture is.

Chapt. 1. pag. 7. & 8.

5. What hath bene said to the place of Deut. 4. may be applyed to the other place Deut. 12. if it be vnderstood of the moral law, which God gaue to the Iewes. But rather I thinke it is to be vnderstood of the Ceremonial law. Both because it is not said absolutly what I command that only do, as it would, if it had bene meant of the Moral law: but That only doe thou to the lord, which words (to the lorde) insinuate the meaning to be only of the Ceremonial law, & manner of

ner of sacrifice to be done to God. As also immediatly before, God had forbidden the Iewes in their manner of worshipping him to imitate the ceremonyes of Gentils in worshipping their Gods, because they had many abominable vſes, as of ſacrificizing their children, and ſtreight after concludeth *What I command, thee that only do thou to the lorde, nether adde any thing, nor deminiſh.* Whereby we ſee that the worde (Command) he extended only to ſacrifices, and ceremonyes, which before he had preſcribed to be done to him ſelfe, and would haue therein no alteration at al.

6. Nether hindereth this that which Reinolds obieſteth. *That mention here is made of ſacrificing children, which is forbidden by the moral law.* For mention is made therof, not as of a thing forbidden there, but as of a reaſon of forbidding the Iewes, in worshipping God to imitate Gentils, becauſe (ſaith God) *they ſacrifice children,* And of this Ceremonial law very likely it is. that God abſolutely would haue no addition, or alteration at al to be made, vntil it were quite abrogated by Chriſt. And the like reaſon is not of Gods law concerning faith, and manners. For there being no ſuch difference in the Ceremonies of the law, but what ſome Iewes obſerued al might alike, expedient it

Reinolds a-
pol. theſ. p.
207.

Ceremonial
law perfe-
ctly preſcri-
bed to the
Iewes and
why.

was

was that al the Ceremonies should be prescribed at once, to the end al might worship God after the same manner, especially seeing the Iewes were as S. Paul writeth. Gal. 4. v. 1. 2. 3. *litle ones nothing differing from seruants vnder tutours, and gouernours, and seruing vnder elements of the worlde.* And therefore had al the rudiments, and ceremonies of religion most exactly prescribed vnto them by God, with commandement to abstayne from any alteration.

Why the law touching faith and manners not prescribed al at once.

7. But seeing in matters of faith, and precepts of manners there is great difference, because euen the same men are not capable at once of vnderstanding al misteries, as appeareth by our Sauours words to his Apostles. Ihon 16. v. 12. *I haue many things to say vnto you, but you can not carry (them) now.* And much lesse are al men a like capable of the same misteryes. And in like manner al men were not a like capable of the same precepts of life. And therefore as S. Austin saith: *God gaue by Prophets the lesse precepts to that people, which was yet to be tyed with feare, and greater precepts by his Sonne to a people, vvhome he had agreed to free with loue.* Therefore it was not expedient, that God should at once prescribe vnto men al that they were to beleeue, or doe: but at such tymes, as seemed fit to his dyuine wisdom to adde therunto by his

S. Augustin. de sermon. Domini in monte.

by his Prophets, and Euangelists.

8. Moreouer Bel alleadgeth Esay. 8. *Ed pag. 82.*

v. 20. *Ad legem magis & ad testimonium.*

Quod si non dixerint iuxta verum hoc non erit eis matutina lux. Rather to the law, and to the testimony. If they speake not according to this worde ther shal not be morning light to them. This place

helpeth him nothing. First because the Prophet nameth not only the law, but testimony also, which comprehendeth Gods vn-

written worde: as appeareth: Ioan. 3. v. 11. *Ioan. 1. 7. 8.*

Rom. 8, v. 16. Hebr. 11. v. 39. Act. 4. v. 33. 1. *15. 18.*

Ioan. 5. v. 33. and other where and therefore *1. Timoth.*

maketh more for vs then against vs. Secondly because Esay doth not absolutely *6. Apoc. 12.*

bid vs recurre to the law, & testimony, but magis, rather to them then to witches, of whom he had immediatly forbidden vs to enquire. Wherfore. Bel in not englishing the worde *magis* as he did the rest, corrupted

of set purpose the Scripture, to make it seeme *magis* more for his purpose Thirdly

though by the law, and testimony we vn- *Corrupt. of Scripture.*

derstood only Gods writtē worde, the place maketh nothing against vs. For then Esay

indeed should bid vs goe to Gods written worde, which we refuse not to doe in al

doubts, wherein it resolueth vs, but forbid-
deth vs not to goe to any other, which is as

he saith *iuxta verbum hoc*, agreeable to this worde

Deuter.

Job.

worde. yea God him selfe commanded vs
 Deutr. 32. v. 7. *to aske our Fathers, and elders,*
 and. Iob. 8, v. 8. *to aske the ancient generation,*
& seeke out the memory of the Fathers. Wherefore
 ether must Bel proue, that the Churches
 Traditions are not *iuxta Verbum hoc* agree-
 ble to Gods written worde (*which he shal*
neuer doe:) or he must know, that God not
 only forbiddeth vs, but rather comman-
 deth vs to seeke after, and follow them.

Bel pag. 89.

S. Hierom.
in c. 8. Esai.

9. S. Hierome alleadged by Bel only
 saith absolutly. *That doubts may be resolued out*
of Scripture, and who wil not seeke Gods worde
shal abide in errour, which is vndoubted
 truth, but nothing against vs. But affirmeth
 not. That al doubts may be determined out
 of Scripture, and that we ought to seeke
 nothing els whatsoeuer. Yea him selfe epist.
 ad Marcel. resolneth lent to be kept only
 by Apostolical tradition: And l. contr. Hel-
 uid. *bringeth not one place of Scripture to*
 proue our B. Ladyes perpetual virginity
 against that hereticke, though he bring
 many to shew that the places, which the
 hereticke alleadged conuince not the con-
 trary. And thus much touching Bels places
 out of the oulde Testament.

S. Hierom.

CHAP. III.

Bels arguments out of the new Testament touching sufficiency of Scripture answered.

HIS first place out of the new Testament is Ioan. 20. v. 30. *These are written that you may beleue, that Iesus is Christ the sonne of God. & that in beleeuing you might haue life through his name.* And biddeth vs obserue that *S. Iohns Gospel was written after al other Scriptures, euen when the Canon of Scripture was compleat, perfect, and fully accomplished: 77. about the 14. yeare of Domitian almost an 100. years after Christs ascension:* and thereby thinketh to auoyde al our sottish cauils (as he tearmeth them.) Meaning forsooth that *S. Iohn* meant these words: (*These are vwritten*) of the whole Canon of the Scripture.

2. Omitting Bels manifest error, where he makerh the 14. yeare of Domitian to be about 100. years after Christs ascension, which was but about the 97. yeare after Christs nariuity, as is euident by al Chronicles, or supputators of tymes, and so wanted almost 40. of an 100. after his ascension. Omitting also an other manifest error, in affirming *S. Iohn* to haue written his Gospel almost an 100. years after Christs ascension

Bel pag. 20.

Two grosse errors in Chronographic. Baron. An. 97. Onuphrius chron. 96. Euseb. chron. 97.

See Baron.
An. 101.
Eusebius in
chron.
S. Hieron. in
Scriptur. Ec-
clesiast. in
Ioanne & in
chron.

See S. Cyril.
l. 12. in Ioan.
c. 61.

Reinolds.

v. 30.

v. 31.

sion, who dyed the 68. yeare after his pas-
sion, as Eusebius and S. Hierom testify, and
therfore could not write almost an 110.
yeares after Christs ascension, vnles he wrote
many yeares after his owne death.

3. But omitting these errors, as testimo-
nies of Bels ignorance in histories, which I
regard not. To his argument I answer. That
those words (*These are written*) are meant
only of (*signa*) miracles done by Christ,
and written by S. Ihon, to moue vs to be-
leeue that Christ was God. Reinold. thes. 1.
pag. 60. confesseth. *That they are referred pro-*
*perly to (*signa*) miracles, yet wil haue them*
also meant of precepts, & doctrine written
by S. Ihon, because miracles are to confirme,
and persvade doctrine and precepts. But I proue
that they are meant only of miracles. Be-
cause S. Ihon hauing recorded diuers mira-
cles of Christ, afterward (immediatly be-
fore thole sayd words) saith, Many other mi-
racles did Iesus in the sight of his disciples, vywhich
are not vwritten in this booke. And then addeth.
but *These are written that you may beleeue that Ie-*
sus is Christ the sonne of God &c. Who seeth not
here, that the demonstratiue pronowne
(*These*) is referred only to miracles. For S.
Ihon hauing said that many miracles were
vnwritten, streight after with the aduer-
satiue, or exceptiue particle (*But*) which

Bel

Bel guilefully least out) excepteth these which he had written from the condition of others, which he had not written saying *But these are written: &c.* And Reinolds reason is so far from proving his purpose, as it proueth the quite contrary. For because Christs doctrine, and faith was the end of S. Ihons writing, and myracles the meanes, and motiues to bring men to Christs faith, as him selfe professeth in the forsaide words, euident it is that he meaneth both of Christs doctrine, and miracles, in the foresaide verse, but differently, and vnder different words. For of myracles he meaneth as motiues, and meanes, vnder the words. (*These are written &c.*) And of doctrine he meaneth as the end of his writing the myracles, vnder the other words (*That you may beleue; &c.*)

4. But suppose that S. Ihon by (*These*) vnderstood both myracles, & doctrine, can Bel therfore infer that S. Ihon meant of the whole canon of Scriptures? Surely no: because he hauing before said. That many other myracles of Christ were not written in this booke, and immediatly adding. *But these are written: &c.* can not be vnderstood but of his owne writing, and in his owne Gospel. wheruppon if Bel inferre any thing, he must inferre that S. Ihons Gospel alone is absolutely sufficient, and con-

10. Reinolds
apol. p. 216.

containeth al things necessary. Which I hope he wil not doe. Reinolds graunreth that S. Ihons Ghospel is sufficient, supposing that we heare of no other. But this is nothing to the purpose. For they out of this place inferre the Scripture to be absolutely sufficiēt, so as we may reiect al other things though we heare of them: And therfore seeing S. Ihon in this place can not be vnderstood, but of his owne Ghospel, if hence they proue absolute sufficiency of Scripture against Traditions, they must inferre absolute sufficiency of S. Ihons Ghospel against al other what soeuer: I omit a place Bel alleadgerh out of S. Cyril, with an other out of S. Austin, which I cited in the first conclusion. For they proue no more then is there affirmed.

3. Cyril. lib.
12 in lo. cap.
vlt.

5. Augustin.
tract. 49. in
Ioan.

Sup. c. 1. pa-
rag. 2.

Bel pag. 91.

5. His second place out of the new testament is act. 20. v. 27. *I haue not spared to shew vnto you the whole counsel of God.* Therefore (saith he) the whole counsel of God touching our saluation, is contained in holy Scripture. Omitting his needles proofs out of Lira, and Carthu: that S. Paul meaneth of al counsell touching our saluation. I answer that this place ether maketh directly against Protestants, or not at al against Catholiques. For seeing S. Paul speaketh of his owne shewing vnto the Ephesians, if he be vnder-

vnderstood of shewing only by writing, it followeth, that his epistle to the Ephesians conteineth al Gods counsel, and is absolutely sufficient, which is against Protestants. But if he be vnderstood (as he should be) of shewing in general, ether by worde, or writing, nothing followeth to Bels purpose or against Catholiques.

6. But (saith Bel) *it wil not suffice to answer That al Gods counsel was preached, but not written, because S. Paul was an Apostle of that Ghospel, vvhich was promised by the Prophets, & taught no other thing, then that the Prophets had foretolde.* But this proueth no more of S. Paul, then of al the Apostles. For they were al Apostles of the same Gospel, and taught the same doctrine, which he did, and yet some of them wrote neuer a worde. Some shew it hath to proue, that al which S. Paul preached was written by the Prophets which how it is to be vnderstood hath bene before explicated.

pag. 91.

Rom. 1.
Act. 16.Sup. c. 1. pa-
rag. 7. & 8.

7. And because Bellarmin saith. *That the Scripture is an infallible and most secure rule of faith.* And *That he is mad who reiecting Scripture followeth inward inspirations.* Bel chargeth him to contradict him selfe teaching els vvhere the contrary, but cyteth no place, because none is to be found) and to confound him selfe because he wil not rely vpon Gods vvrit-

Bellarmin. lib.
1. de verbo
Dei. cap. 1.
& 2.Bel pag. 93.
vntruth 77

vntruth 78

ten testimonies, but seeke after vnwritten vanities, and ground his faith vpon them. Here Bel slandereth Bellarmin. For when did euer he or any Catholique refuse to rely vpon Gods written testimony? when did they not account it a most infallible rule of faith? vpon what vanities do they ground their faith? we confesse Scripture to be an infallible rule but not the total rule, but as Bellarmin saith lib. 4. de verb. dei c. 12, *the partial rule*. Let Bel improve this *Hic Rhodus, hic saltus*.

Bellarmin.

Bel pag. 93.

S. Augustin.
cont. Adimant. cap. 3.
to. 6.

S. Augustin.
lib. 1. Retrac.
c. 21. to. 1.

*S. Paul.

How Scriptures are
able to
make men
wise to sal-
uation.

1.

2.

8. Moreouer he alleadgeth S. Austin writing. *That there are no precepts, or promises in the doctrine of the Gospel, and Apostles, which are not in the old Testament.* True. But as S. Austin afterward in expresse words recalled, and corrected this error: so I would wish Bel to do: His third place is 2. Timoth 3. v. 15. Holy scriptures are able to make thee wise to saluation. This maketh not against vs. both because we deny not that Scriptures are able to make men wise to saluation: but only deny that they alone do it. As also because we graunt, they actually containe whatsoever is necessary to every mans saluation, and vertually whatsoever els. And lastly because the forsaide words are meant only of the old Testament, which S. Timothy (saith S. Paul there) *Had learned from his infancy,* which

which alone being not (as Protestants confesse) absolutely sufficient, so as we may reiect the new testament, they can not therof inferre Scripture to be so absolutely sufficient, as that we may reiect Traditions. Now let vs come to his proofs out of Fathers, which particularly proceed against Traditions.

CHAP. IIIL.

Bels arguments out of Fathers touching sufficiency of Scripture, and Traditions answered.

Vincentius Iyrin: who lyued in S. Austins tyme writeth. *That he enquiring of many holy and learned men. How he should escape heresy: they al answered him by sticking to Scripture and the Churches Traditions.* And. S. Ireney writeth of him selfe, *that by traditions of the Church of Rome, he confounded al those that teach other wise then they should.* No marvel therefore if Bel being desyrous not to escape, but to spread heresy, and loth to be confounded, do with the olde hereticks Marcionits, and Valentinians: ex Iren: l. 3. c. 2. and Tertul. de præscrip. with the Arians ex Hilario l. cont. Constant. August. l. 1. contr. Maximin. with the Acrians ex Epipha. her. 75. with the Ennomians ex

Vincent. Iyrin. con. hereses.

S. Ireney lib. 3. c. 3.

Olde hereticks detest traditions.

S. Iren.
Tertullian.
S. Hilarie.
S. Augustin.
c. 1 to 6.
S. Epiphan.

S. Basil.

7. Synod.

Bellarm. lib.

4. de verbo
Dei c. 11.

Math. 4. 7.

6.

Ioan. 12. 7.

34.

Bel pag. 94.

S. Dionys. de
diu. nom.

c. 1.

Centur. Cét.

1. lib. 1. c. 10.

Luther. &

Caluin. ex

Bellarm. 1. 2.

de Mona-

chis c. 5.

Basil. 1. de spir. sanct. c. 27. 29. with the Nestorians, and Eutichians ex. 7. Synod. act. 1. impugne Traditions. And let not the Reader marvel that Bel bringeth the words of dyuers Fathers against Traditions, which almost al are obiections taken out of Bellarm. For they make no more for his purpose, then the words of Scripture did for the Diuel. or Iewes, when they alleadged them against Christ. And we wil bring such expresse words of the same Fathers for Traditions, as shal cleare al suspition, and can admit no solution.

2. First he cyteth Dionis. Areopag. saying we must nether speake nor thinke any thing of the Deity (præter ea) beside those things, vvhich Scriptures haue reuealed. I might except, that Protestants deny Dionis. Areopag. to be author of those bookes, but I neede not. For the words make nothing to the purpose; both because they forbid only speaking or thincking of the Deity beside that which Scripture reuealeth: as also because by (præter) he vnderstādeth not euery thing out of Scripture, els we should not vse the words Trinity, and Consubstantiality but only such as are quite beside, and neither actually nor vertually are contained in Scripture. But let S. Dionis. tel plainly his owne minde concerning Traditions, *Those first Captai-*

ues (saith he) and Princes of our Hierarchie haue deliuered vnto vs diuine, and immateriall matters partly by written, partly by their vnywritten institutions. How could Apostolical Traditions be more plainly auouched.

S. Dionys. l. de ecclesiastic. Hierarch. c. 1.

3. Two places Bel bringeth out of S. Austin, which because we alleadged them in cap. 1. conclus. 2. and proue no more then is there taught I omit. And as for S. Austin, he not only auoucheth Apostolical Traditions, epist. 118. but de Genes. ad litt. l. 10. c.

S. Augustin. 2. de doct. Christian. c. 6. & 2. de peccat. mer. & remiss. a. ult.

23. tom. 3. professeth, that baptisme of infants

1.

were not to be beleued, if it were not an Apostolical tradition, and obiecteth them against the Pelagians in lib. cont. Iulian. amoni, and giueth vs this rule to knowe them. If

S. Austins rule to

the whole Church obserue them and no Conncel appointed them: l. 2. de bapt. c. 7. 6. 23. 24.

S. know A-

Ireney he cyteth, because he writeth That the Ghospel which the Apostles preached, they as

postolical traditions, S. Ireney lib. 3. c. 1.

seruward deliuered vnto vs in Scriptures, and it is the foundation of our faith. These words proue no more then that the Apostles preached not one Ghospel, & writ an other, but one and the selfe same. But that euery one of them, or any one of them writ euery whit they al preached S. Ireney affirmeth not. And his affection to Traditions is euident, both out of his words before rehearsed, as also lib. 3. c. 4. where he saith we ought to

S. Ireney.

keepe Traditions, though the Apostles had written nothing. And affirmeth many barbarous nations of his tyme, to haue beleueed in Christ, kept the doctrine of saluation, and antient Tradition without Scripture.

Hel pag. 95.

Tertul. con.

Hermogen.

4. The next he produceth is Tertullian writing thus, I reuerence the fulnes of Scripture, which sheweth to me the Maker, and the things made. And soone after. But whither al things were made of subiacent matter. I haue no where readde, let Hermogenes shope shew it written. If it be not written, let him feare that wee provided for them, that adde or take away. Answer. Tertullian speaketh of one perticuler matter, which the hereticke Hermogenes of his owne head, not only without Tradition, or Scripture, both contrary to both, taught of creating the worlde of subiacent matter, & not of nothing. And no maruel if Tertullian said the Scripture was ful in this poynt, and required Scripture of Hermogenes, for prooffe of his heresy; being sure he could alleadge no Tradition. But for true Traditions, Tertullian is so great a manteiner of them, as lib. de prescrip. he thincketh hereticks ought to be confuted rather by them, then by Scripture, and other where affirmeth diuers things to be practised in the Church as the ceremonies in baptisme, signe of the Crosse, and such like, only by authority of Tradition without al

Tertull. lib.
de Corona
milit. lib. 1.
cont. Mar-
cionem l. 2.
ad uxorem.

without al prooffe of Scripture. vvhere of (saith he) Tradition is the beginner, custome conseruer, and saith the obseruer.

5. Of S. Cyprian Bel much triumpheth, *Bel pag. 96.* because writing against one particuler Tradition, of not rebaptizing the baptized by hereticks, which he thought had bene a meere humane and mistaken tradition, he saith. Cometh it from our Lord, or the Gospels authority? Cometh it from the Apostles precepts, or epistles? For God witnesseth that the things are to be done, which are written, and proposeth to Iesus Name saying. Let not the booke of this law depart from thy mouth, but thou shalt meditate therein day, and night, that thou mayst obserue to doe al things that are written in it. If therfore it be commanded in the Gospel, or contayned in epistles of Apostles, or acts, that who came from any heresy be not baptized, but hands imposed vpon them for pennance, let this diuine, and holy Tradition be kept.

Primo imitare pietatem humillitatemque Cypriani & tunc profectus consilium Cypriani. August. lib. 2. conf. Crefcon. cap. 32. to. 7. S. Cyprian. epist. ad Pompeium.

6. These words at the first view seeme to make for Bel, but if the cause and circumstances of S. Cyprians writing be considered, they make rather against him. S. Cyprian neuer reiected al Traditions (yea by it l. 2. epist. 3. he proued water to be mingled with wyne in the sacrifice, and in the epistle cited by Bel, biddeth vs recurrere to Apostolical Tradition) but only the fore-
said

S. Cyprian.

said Tradition, because he thought as he saith epist. ad Iubaian. that it *was neuer before commanded or written*, but (as he writeth epist. ad Quint:) *mistaken for an other Tradition of not rebaptizing such as fall into heresy.*

79 *intruth*

S. Cyprian.

Epist. ad Iubaian.

ad Pompeium

ad Quintinum.

Euseb. lib. 7.

¶ 3.

Wherefore Bel pag. 118 most falsly affirmeth that he sharply reproveth P. Steeuē for leaning to Tradition. For he reproveth him only for leaning to a mistaken (as he supposed Tradition) And as it is euident out of his epistles, and the histories of that tyme, the question betwixt him and S. Steeuē pope, was not whether Tradition were to be obserued, or no, but whether this were a true Tradition or no. Wherin, S. Cyprian erroneously thinking it to be a mistaken tradition, argued against it as he did, demanding Scripture for prooffe therof, which he would neuer haue done, if he had not thought it to haue bene mistaken. The most therefore that Bel hath out of S. Cyprian for him selfe, is, that what is no true tradition, must be proued by Scripture, which I willingly graunt, but it maketh nothing for his purpose, as is euident.

S. Augustin.

lib. de vnica.

bapt. c. 13. l. 1.

de bapt. cōt.

Donat. c. 18.

19. epist. 48.

Vincent. Ly-

rin. contr.

¶ 2. res.

7. But many things I obserue in S. Cyprian which make against Bel. 1. He admitteth dyuers Traditions: Bel reiecteth al. 2. He impugneth one only Tradition: Bel impugneth al. 3. He erred in impugning one, and

and much more Bel in impugning al .4. He recanted his error before his death as S. Austin thincketh, and of his fellow bishops S. Hierom testifyeth: Bel persisteth obstinately. 5. He erred in a new question, and not determined in a full Council saith S. Austin: Bel erreth in ancient matters decyded by many general Councils. 6. He although he thought the Pope did erre, yet separated not him selfe (as Bel doth) from his communion as him selfe and S. Hierom testifyeth. 7. He condemned none that followed the Popes opinion against his, as Bel doth. 8. He thought the Pope to erre in a commandment onely of a thing to be done: Bel condemnaeth him of errors in his iudicial sentences of faith, where as S. Cyprian professeth, that false faith can have no acceſſe to S. Peters chayre: 9. He disobeyed for a tyme the Popes commandement concerning a new, and difficult question: Bel disobeyeth obstinately his definative sentence.

8. Hereby we see how little S. Cyprian maketh for Bel, and though he had made more for him, let him know from S. Austin: lib. de vnic. bapt. c. 13. and lib. 1. de bapt. contr. Donatist. c. 18. and epist. 18. that this error was in S. Cyprian. an humane and venial error and like a blemish in a most white breast, because it was not then perfectly desyned by the Church.

S. Augustin.
l. 6. de bapt.
c. 2.
S. Hieron.
dial. contr.
Luciferian.

S. August. l.
de vnic. ba-
ptism. c. 13.
& lib. 5. de
bapt. c. 17.
S. Cyprian. e-
pist. ad Iu-
baian.

S. Hieron.
contr. Luci-
fer. August.
sup.

S. Cyprian.
epistol. ad
Pompei.

Euseb. lib. 7.
c. 3.

Vincen. cōt.
hæref.

S. Cyprian. l.
1. epist. 3.

See S. Austin
lib. 2. contr.
Crescon c.
31. 32. to. 7.
S. Austin.

said Tradition, because he thought as he saith epist. ad Iubaian. that it *was neuer before commanded or written*, but (as he writeth epist. ad Quint :) *mistaken for an other Tradition of not rebaptizing such as fal into heresy.*

79 *truth*

S. Cyprian.

Epist. ad Iubaian.

ad Pompeium

ad Quintinum.

Euseb. lib. 7.

8. 3.

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c. 3.
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1. epist. 3.

See S. Austin
lib. 2. contr.
Crescon c.
31. 32. to 7.
S. Austin.

Vincent. Ly-
tin.

Example of
the force of
tradition
and the Po-
pes iudge-
ment.

So vntruth

S. Cyprian.

But in his followers (saith he: lib. 1. cit. c. 19. it is smoake of hellish filthines, and as Vincent Lyrin writeth The author vvas Catholicque, his followers are iudged heretiks, he absolved, they condemned, he a child of heauen, they of hel. And

let the Reader gather by this example, the authority of Tradition and Pope. For if one Tradirion preuailed then against S. Cyprian, and a whole Councel of Bishops, al-leadging dyuers places of Scripture, much more it wil preuaile against Protestants. And if the Popes iudgement euen then, when it seemed to many holy, and learned Bishops, to be against Scripture, & was supported only by Tradition, did preuaile, and they at last condemned as Heretickes, who resisted: much more it wil prœuaile against Protestants, being vpholden not only by Tradition, but by manifest Scripture also.

And Bel in blaming S. Steeuē Pope, for pre-tēding (as he saith) false authority sheweth him selfe to bee a malepert minister, seeing S. Cyprian neuer reprehended him for any such matter: yea lib. 1. epist. 3. acknowledged in the Church one Priest, and iudge, who is Christs Vicar, meaning the Pope as is euident: because lib, 1. epist. 10. he saith that the Nouatiās in making a false Bishop of Rome, made a false head of the Church and l. 1. epist. 8. aud epist. ad Iubaian: that
Christ

Christ builded his Church vppon S. Peter.

And as for S. Steuen, Vincent Lirin: highly commenderh him, and the very Donatists as S. Austin writeth, confessed, that *he incorruptly gouerned his Bishoprike.*

Vincen. Lyrin. con. hereses.

S. Augustin. lib. de vnica. bapt. cont.

Pet. c. 14. Bel pag 97. S. Athanas.

9. Next he cyteth S. Athanasius cont. Idol: laying *That Scriptures suffice to shew the truth.. True. But that truth wherof S. Athanasius there disputed against Gentils, to wit that Christ was God, as he him self explicareth in these words: I speake of our beleefe in Christ. But (saith Bel.) He had made a foolish argument, and concluded nothing at al, if any necessary truth had not bene fully contained in Scripture, As though S. Athanasius had in these words argued against Gentils, in which he only gaue a cause why he wrote that treatise. Because (saith he) Though Scriptures suffice to shew the truth, and dyuers haue written of the same matter (which argueth that he spake of some determinate truth) yet because their writings are not at hand, I thought good to write. But suppose he had argued, what folly is in this argument? Al contained in Scripture is truth: Christs godhead is there contained. Ergo it is truth. But perhaps Bels dul head thought it al one to say. Al conreined in Scripture is truth (wherupon the said Syllogisme dependeth) & Scripture cōteineth al truth. As for S. Athanasius his reuerence*

of Tra-

S. Athanas. l.
de Nicen.
Synod. & e-
pist. ad Afri-
can. apud
Theodoret.
lib. 1. c. 8.

of Traditions, it is euident by his prouing the Godhead of Christ, and name of consubstantiality by Tradition, & by his words lib. de incarn. verbi; *who slieth to Traditions is out of danger.*

Bel pag. 98.
S. Epiphan.
har. 67
Chapt. 1. pa-
rag. 8.
S. Epiphan.

10. S. Epiphan he alleadgeth writing: *That vve can tel the finding of euery question by consequence of Scripture.* But these words haue bene explicated before. As for Tradition, he saith hære. *61. vve must vse it, for althings can not be taken out of Scripture, For the Apostles haue deliuered some things by Writing, some things by Tradition.* The like he saith hære. 55. and 75.

S. Cyrill. lib.
1. de recta
fid. ad Re-
gin.

S. Cyril he citeth where he saith. *That vve must follovv Scriptures, & in nohing depart from their prescript:* This maketh not against vs, who professe so to doe, and yet withal fol- low Traditions. And what account S Cy- ril made of Traditions appeareth by his ob- seruing lent. lib. 10. in leuit. and vse of the Crosse. lib. 6. in Iulian. which are Tradi- tions Apostolical as witnes S. Ambros. ser.

S. Ambros.
Tertullian.

25. 34. 36. Tertul. de corona mil. and others.

Bel pag. 98.
Chrysoft. in
psalm. 95.

11. He citeth S. Chrysostome writing *That if any thing be spoken without Scripture the bearers mynde wauereth somtymes doubting, som- tymes asenting, othe while denying.* But maruel it is that Bel would touch S. Chrysostome, who hom. 42. Thesal. vpon these words: *(Holde Traditions)* saith. *Hence it appeareth,*

S. Chrysoft.

that

that (the Apostles) delivered not althings by letters: And the one as wel as the other are worthy of the same credit. Wherefore we thinke the Churches Traditions to deserue beleefe. It is a Tradition (marke Bel) aske no more. And if Bel had cyted the words immediatly before, he had explicated of what kinde of speaking without Scripture S. Chrysostom meant, namely (*sine testibus solaue animi cogitatione*) Without Witneses, and of his owne head. But Churches Traditions haue her for witnes, & descend from the Apostles. An other place he bringeth out of the same S. Chrysostom (as he saith) but it is out of the Author imperfect, who was a flat Arian, and therefore his testimony is worth nothing, otherwise then he agreeth with holy fathers: though his saying cyted by Bel: *That al is fulfilled in Scripture which is sought to saluation, may be explicated by the first, or second conclusion:*

Author imperfect. hom. 41. in Mark.

11. Next he bringeth S. Ambrose bidding vs not to beleefe argument, and disputations, but aske the Scriptures, Apostles, Prophets, and Christ. This maketh rather for vs; because it alloweth enquiring of others besides Scriptures, namely of Apostles from whom the Churches Traditions came. And nothing against Traditions, because they be no arguments, or disputations. And indeed S. Ambrose meaneth of humane arguments, and reasons

rel pag. 282.
S. Ambrosius
de fide ad
Gratian. c. 4.

such

such as in the Chapter before he said the Arians vsed, to proue Christ to be vnlike to his Father. Besides he speaketh only concerning one point v^z. the consubstantiality of Christ. And therefore though he had bidden vs therein seeke only Scripture he had nothing preiudicated Traditions, which plainly he maintaineth ser. 25. 34. 36. 38. epist 81. and other where. Only I maruel wherefore Bel corrupted S. Ambrose his words. For where he saith *we deny, yea abhorre* Bel maketh him say, *we deny not, but abhorre*, Making S. Ambros teach heresy in graunting Christ to be vnlike his Father, which was the matter he spake of, and to speake absurdly in abhorring a speech which he doth not deny.

S. Ambros.

Corrupt. of
Fathers.

Bel pag. 99.
S. Basil. in
Ethic. defin.
vlt & ad Eu-
frachium
medicum.

13 S. Basil he citeth saying vvhat soeuer is (extra scripturam) out of the Scripture seeing it is not of faith is sinne. And in an other place. Let vs stand to the iudgment of Scripture, and let the truth be iudged on their side, whose doctrine is agreeable to Gods oracles. Answer. In the first place by extra scripturam he vnderstandeth things contrary to Scripture, as in the same place he vnderstandeth with the Apostle by non ex fide things contrary to faith, as appeareth. both because he saith such things are sinne, which is not true of things which are barely beside Scripture. as also because he proueth such

such things to be sinne, because they be *non ex fide* contrary to faith, as the Apostle speaketh Rom. 14. v. 23. Beside, by Scripture he vnderstandeth all Gods words, as vially we vnderstand the whole by the cheefest part. Which may be proued, because before he defined faith to be *certaine perswasion of Gods worde*, & affirmed it to a rise of hearing Gods worde, and therupon inferreth, what is beside Scripture is not of faith. In which illation, if he tooke not Scripture for Gods whole worde, as he did in the Antecedent, he did manifestly paralogize. And thus vnderstood, he speaketh nothing against Traditions, which are part of Gods worde, and as him selfe saith otherwhere *of as equal force as the written worde is.*

S. Basil. lib.
de Spir. c. 27.
& 29.

14. The second place maketh nothing to the purpose. For he biddeth not vs be iudged by only Scripture, yea in allowing those opiniōs for true, which are agreeable to Scripture, he insinuateth that to discerne the truth of opiniōs, it is not necessary to proue them out of Scripture, so they be consonant thereto. How earnest a defender of Traditions S. Basil was, appeareth lib. de spir. c. 29. *I thincke (quoth he) it an Apostolical thing to sticke vnto Traditions not written and c. 27. Some doctrine vve haue by writing, some vve receaued of the Apostles Tradition, and both haue*

S. Basil.

equal force to piety. Nor any contradicteth these
 (marke Bel) vvho neuer so slenderly haue experienced the rights of the Church And c. 10. he writeth. That Hereticks abolish Apostolical Tradition, and reiect vvritten testimonyes of Fathers as of no account.

A Trick of
 Heretiks to
 reiect tradi-
 tion.

Bel pag 99.

S. Hierom.

15. The last Father he citeth is S. Hierom, out of whom he alleadgeth three places. The first is in math. 23. This because it hath no authority from Scripture is as easely reiected, as it is affirmed. The second is in psal. 86. where vpon that verse *Dominus narrabit in scripturis populorum.* he saith. God vvil shew not by worde, but by Scripture, that excepting the Apostles, what is said afterword shal haue no authority. The third place is in Hierem. c. 4. That we must not follow the error of our Auncestors or parents, but authority of Scriptures, and command of God teaching. Answer: In the first place S. Hierom speaketh of a perticuler opinion vz: That Zacharias who was slaine betwene the Temple and the Altar was S. Ihon Baptists father: which he supposeth to haue bene no Apostolical Tradition, and therefore of it saith, because it is not proued out of Scripture, it is as easely reiected as affirmed. But what S. Hierom writeth of a perticuler opinion helde without tradition, Bel can not iustly extend to certaine Traditions. The second place maketh nothing against

against vs. Because the Traditions of the Church were taught by the Apostles, and not by any other afterward. And S. Hieroms meaning is to deny, that any man may teach of his owne worde, and authority any new doctrine, as Montanus, and such like Hereticks did, but only that, which they receaued from the Apostles, who were as S. Paul saith, Eph. 2. v. 20. *our foundation.* The thirde place maketh les to the purpose. For tradition is no error of Ancestors. And Scripture we graunt to be followed, but not it alone, but (as S. Hierom saith) *the commandment of God teaching* whether it be by writing or tradition. As for traditions S. Hierom plainly alloweth them, Dialog. cont. Lucif. where he confesseth it *to be the custome of the Church, to obserue many things by tradition, as if they were written laws.* And epist. ad Mar- cel. receaueth lent. and lib. cont. Heluid: defendeth our Ladies perpetual virginity only by tradition. S. Hieroms.

16. Many more Fathers I might alleadge for traditions. But I content my selfe with the testimonies of them, whom Bel brought for the contrary. Let the indifferent Reader weigh the places cited by him, and me, and vprightly iudge as he tendreth his saluation; Whether the holy Fathers reiected, or imbraced ecclesiastical traditions. Perhaps Bel

wil answer. That the Fathers contradict them selves, and say as the false mother did.

3. Reg. 3. v. 26. *Let them be neither myne nor thine, but be deuided.*

But who remembreth Salomons iudgment, wil by this alone perceauē to whom of right the Fathers belong. I haue answered al that Bel hath brought out of them, and most of the authorities alleadged by me (especially those of S. Dionis. S. Epipha: S. Chrysost. S. Basil) admit no answer at al: Now let vs come to Bels arguments out of Catholique Writers.

CHAP. V.

Bels arguments out of late Catholique writers touching sufficiency of Scriptures and Traditions answered.

Bel p. 100.

Roffensis

artic. 37. Luther.

Veritate 4. cont. art. Lutheri.

yntruth 81.

THE first he alleadgeth is the learned and holy Bishop Fisher, (whom he vntruly tearmeth a canonized Saint with vs) Because in one place he calleth Scripture *the storehouse of al truthes necessary to be known of Christians.* And in an other saith *when heretiks contend with vs we ought to defend our cause with other help then Scripture. Because (saith Bely) Popery can not be defended by Scripture, and auoucheth Papists to confesse, That they can not mainteine their faith by Gods written word.* Answer. How Scri-

Scripture may be called a Store-house of all truths necessary to Christians, appeareth out of the first, and second Conclusion. And in the said place B. Fisher writeth of Purgatory. *That though it could not be proued out of Scripture, yet it ought to be beleeued for Tradition.* And in the second place he nether saith absolutely; That we ought not to proue our faith, out of Scripture at all, nether to Catholiks, nor to Heretiks: Nor that we ought not to proue it out of Scripture euen against Heretiks: For him selfe so proueth it against Luther, And much lesse saith. That we can not proue it out of Scripture (as Bel falsly forgeth) But his meaning is, That when we dispute with Heretiks, we ought to haue *aliud subsidium quam scriptura*: other proofs beside Scripture, & hereof he geueth foure reasons.

Sup. c. 1. paragraph. 2. & 7.

1. First because Luther professed to beleue Purgatory though it were not in Scripture: 2. Because Scripturs in some points at the first sight, and in words seeme to fauor Heretiks more then Catholiques, as appeareth in the controuersy between S. Hierom, & Heluidius about our Ladies perpetual virginity 3. Because Heretiks deny many parts of Scripture. 4. Because though they admit the words, yet they peruert the sense and meaning of Scripture, which is as

1.

2.

3.

4.

Sup. cap. 19.

Done of Re-
chancy. p.
13.

Supra c. 37.

much (saith Tertullian) as if they denied the words. And oftentimes the true sense is not so euident that it alone sufficeth to conuince an Heretik, when to contend about it *wearyeth* (as the same Tertullian writeth) *the constant, ouer turneth the weak, and scandalizeth the middle sort.* Whereupon he aduise-
 seth vs wisely That in disputing with Heretiks before we come to proofs out of Scripture, we try whose the Scriptures are, & to whose possession of, right they belonge. For that being cleared it will soone appeare (saith he) *who hath the true Christian faith the true vnderstanding of Scripture, and all Christian Traditions.* And the same meant B. Fisher who also citeth Tertul. & his words make rather for Traditions then against them. And if this course were taken with Protestants, they wold be quickly confounded. For they (as Doue confesseth and it is euident) *had the Scripturs from vs, not by gift, or loan; For we nether gaue nor lent them to Protestants; but by theaft, and stealth, as Turks and Infidels may haue them, and therefore are wrong vlturpers of our goods and possessions, and iustly may we say to them with Tertullian. When & whence came you? What do you in my possession being none of myne? By what right Marcion (Luther) doest thou sel my wwood? With what lycence Valentine (Caluin) doest thou turne a way my fountaines;*
With

With what authority Apelles (Beza) doest thou moue my limits? It is my possession what do you others soue, and feed at your pleasure? It is my possession, I possesse it of ould, I possesse it first, I haue strong originals from the Authors whose the thing was. Thus Tertullian. And here I omit that Bel citech an apocriphal sentence out of Esdr. 3. 4. vnder the name of the wise man as if it were Salomons.

3. Next he alleadgeth Canus his words. *Bel p. 101.*
Seeing the Canon of Scripture is perfect, and most *Canus de*
sufficient to al things, What need the vnderstan- *locis lib. 7.*
ding, and authority of Saints be adioined therto. *c. 3.*
 But Bel forgot to tel that Canus proposeth
 this only as an obiection; which he answereth by denying the illatio therein included. Because (saith he) the Fathers, are needful to right vnderstand the Scripture, Nether denying nor graunting the Antecedent concerning the perfection and sufficiency of Scripture. But how sufficient he thought Scripture to be: appeareth l. 3. c. 6. where (after S. Ignarius epist. ad Heronem) he calleth them wolues & Heretiks, which refuse the Churches Traditions and c. 7. Iolueth the best arguments Protestans bring against them. *Canus.*

4 Out of S. Thomas he citeth *that we* *Bel p. 102.*
must speak nothing of God which is not in Scrip- *S. Thom. 1.*
ture, by vvords, or sense, But this is nothing a *part. 1. q. 36.*
 gainst Tradition of other things An other *art. 2.*

place he citeth out of 1. p. q. 42. ar. 4. What-
soeuer Christ wold haue vs read of his doings, and
sayings, he commanded the Apostles to write, as
with his owne hands. This also maketh no-
thing against vs. Both because S. Thomas
saith not what Christ wold haue vs belecue,
but what he wold haue vs read, and Tradi-
tions be such as Christ wold haue vs be-
leue, though we read them not, as appea-
reth by his Apostle 2. Thess. 2. v. 15. Ho'd
the Traditions which you haue learnt, ether by
speech or by my epistle. As also because S. Tho-
mas speaketh not of al points of beleefe, but
only of Christs sayings, and doings, besids
which the very sayings, and doings of the
Apostles recorded in their acts, & epistles,
or testified by Tradition, are to be belee-
ued. I omit a pettie vntruth, which Bel
often repeateth. *That vve nether vvil nor can*
S. Thomas. *deny S. Thomas doctrin.* But S. Thomas his
mynd concerning Traditions appeareth by
his words. 2. Thess. 2. *It is euident that there
are things vnnwritten in the Church, taught by the
Apostles, and therfore to be kept: For as S. Dionis.
saith. The Apostles thought it better to concale
many things.*

Bel p. 103.

Victoria de
sacrament.

5. He citeth also Victoria saying. *I am
not certaine of it, though al say it, which is not
contained in scripture.* But Victoria meaneth
or things spoken not by Tradition, but by
proba-

probable opinion, as the conception of our lady without original sinne, and such like: or he meaneth of things nether actually nor virtually contained in Scripture, as Traditions be according to our 2. Conclusion cap. 1. An other place he alleadgeth out of Victoria writing, *That for opinions we ought no way to depart from the rule of Scriptures.* What is this to the purpose? Let Bel proue that we ether for opinions, or any thing els depart from Scripture, and let him not slander vs as he doth; *That we beleeue whatsoeuer the Pope telleth vs, though it be neuer so repugnant to Scripture.* For who shall be innocent if it suffice to accuse.

Victor. de
augmento
charitatis.
relect. 8.

Bel p. 103.
83. vntuith.

6. Lastly he quoteth S. Anselme 2. Timothy. 3. and Lyra Math. 19. but omitteth their words, because they make litle for him. S. Anselm saith that Scripture, (and meaneth the old Testament) can make one sufficiently learned to get saluatiō, to keape the commandements, and what is more is not of necessity but of supererogation. ~~Which~~ now litle it maketh against the beleeve of Traditions were supererogation to declare. And thus much touching the sufficiency of Scriptures: now let vs entreat of their hardnes, or difficulty.

CHAP. VI.

*Of the Difficulty or easynes of
Scriptures.*

Scriptures. **S**CRIPTURES are difficult, and hard
to vnderstand. This is against Bel pag.
S. Peter. 107. but expressly taught by S. Peter, 2. Pet.
3. v. 16. where speaking of S. Pauls epistles
he saith. *In vvhich are some things hard to be*
Bel p. 107. vnderstood. To this Bel frameth three an-
swers. *1.* First *that S. Peter saith not the vvhole*
Scripture is hard to vnderstand, but some things in
S. Pauls epistles. This is not to the purpose; be-
cause we say not that the whole Scripture,
that is euery part thereof, is hard to vnder-
stand: But graunt with S. Chrysostom. 2.
S. Chrysost. *& Concion.* Thessal. hom. 3. *VVhatsoeuer is necessar* (to
3. de Lazaro. euery mans saluation) *is manifest out of Scri-*
S. Austin. *pture.* And with S. Austin lib. 2 doct. Christ.
c. 9. *Al those things vvhich concerne faith and*
manners are plainly set dovvne in Scripture. And
lib. 2. de pec. mer. & remiss. c. vlt. tom. 7.
I beleue euen in this point vve shold haue most
cleare testimony of Gods word, if man could not be
ignorant of it without losse of saluation. Yet
withal affirme with the same holy Doctor
in psal. 140. *If Scripture were no where obscure*
it vould not exercise vs. And the like he saith
serm. 13. de verb. Apost. Only we affirme
that

*Lex partim
in aperto est
partim etiā
inuelatis
regitur Na-
zianz. orat.
3. de Theo-
log.*

that absolutely the Scripture is hard, and to this it sufficeth that some places are hard.

The Scripture absolutely hard though not every place thereof.

As for away to be dangerous, it sufficeth that some places be perilous, though others be secure.

2. His second answer is: *That S. Peter only saith some places are hard to the vnlearned, vvhich are vnstable.* And like is his third answer. *That they are hard to the vvicked, vvhich deprauē them.* But to answer thus is indeed to deprauē Scriptures, and to shew him selfe to be one of the vnlearned, and vnstable, wherof S. Peter speaketh. For S. Peter absolutely saith some things in S. Pauls epistles are hard, not respectiue to these or other kind of men. *In vvhich (epistles) saith S. Peter) some things are hard to be vnderstood, vvhich the vnlearned, and vnstable deprauē to their owne perdition.* Behold he saith not some things are hard to the vnlearned, and vnstable, but absolutely some things are hard, which hard things the vnlearned, and vnstable deprauē. And as S. Austin saith lib. de fid. & oper. c. 14. one special hardnes meant by S. Peter in S. Pauls epistles is his difficult speech, and high commendation of iustifying faith, which now Protestants deprauē to their owne perdition, in gathering therof that faith alone doth iustify, as some gathered in the Apostles tyme, against which opinion especial-

S. Peter.

S. Augustin,
tom. 4.

S. Augustin.
cit.

especially (as the same holy Doctor witnesseth) S. Peter, S. Iohn S. Iames, and S. Iude writ their epistles: An other special difficulty meant by S. Peter (saith S. Austin 1b. c. 16) are his words 1. corinth. 3. If any build upon the foundation. &c.

2. See S. Chry-
fost. hom. 3.
de Lazaro.
tom. 2.
S. Hierom.

3. Againe if Scripturs be not hard, what meant S. Philip to ask the Eunuch (who was as holy & studious a man as S. Hierom, as he him selfe testifyeth epist. ad Paulin:)

Act. 8. 7.

30.

7. 31.

If he vnderstood them? What meant the Eunuch to answer. 6 How can I if some do not shew me? Could not an holy man so wise as he was, being Treasurer to the Q: of Ethiopia vnderstand easy matters? If Scripturs be so easy what need had K. Dauid to pray for vnderstanding to search Gods law: for opening his eyes to consider the wonders of it? what hapned to the Apostles that they could not vnderstand Christs parables? what needed the gift of interpretation giuen to some: 1. corinth. 12. v. 10. Nay al are interpreters if the Scripture be cleare to al.

3. Psalm. 118.
7. 34.
1b. 7. 18.

4. Math. 13. 7
36. c. 15. 7.
16.

5. Fathers.
6. Origen. lib.
7. cont. Cel-
sum.

4. Origen saith that *Scripture is reuera multis in locis obscura, in very deed obscure in many places.* And that they take away the key of science, who say the Scripture is manifest: hom. 20. in Math. S. Chrysostom noteth, *That Christ bid not read, but search Scriptures, because summa indigent diligentia they need great study.*

3. Chrysoft.
hom. 40. in
Ioannem.
rom. 3.

Study. S. Hierom writeth that al the epistle to the Romans is *nimys obscuritatibus inuoluta wrapped in exceſſiue obscurities.* That the Apocalips bath as many mysteries as words. S. Austin noteth, That to tame our pride some things are so obscurely said as *densissimam caliginem obducunt* they bring ouer a most thick darknes. And wil Bel account that cleare which the glistering beam of Gods Church (for so Bel tearmeth S. Austin) accounted so dark and obscure. And epist. 119. c. 11. professeth to be ignorant of many more things in Scripture then he knoweth: If Bel after our holy Fathers, please to heare his owne vnholly syers. Luther telleth him that he is most impudently rash who professeth to know one book of Scripture in al points. By daily reading (of Scripture saith Caluin. 3. instir. c. 2. parag. 4.) *We fal vpon many obscure places which conuince vs of ignorance.* Nay to what purpose doth Bel require the commentaries of Fathers for better vnderstanding of Scriptures, if there be no difficulty in them.

5. Finally if our cōmon lawes handling nothing but buying, selling, bargaining, and such common, and vsual matters, as are daily practized of men, be so hard and difficult, as they require great study to be wel vnderstood, and Clients wil giue great fees for

S. Hierom. epist. ad Al-
gosiā. q. 8.
Epistol. ad
Paulin.
S. Augustin.
l. 2. de doct.
Christ. c. 6.
See 12. Conf.
c. 14. serm. 4.
s. 13. de verb.
Apost. Iren.
lib. 2. cap. 47.
Cyrill. præ-
fat. lib. the-
saur.
S. Augustin.
tom. 2.

Luther. præ-
fat. in psal.

Caluin. 1
Quotidie
legendo in
multos ob-
scuros lo-
cos incidi-
mus, qui
nos igno-
rantiz coar-
guunt.

Bel p. 102.

Reason.

8.

S. Augustin.
tom. 6.

Ib. cap. vii.

Bels Argu-
ments. p.
108.

Answer.

S. Austin.

Bible prin-
ted 1584.

for Lawyers counsel in them, what shal we thinke of Gods laws, which entreat of deuine, and supernatural things, far aboue mans reach, and capacity. Or if as S. Austin saith lib. de vtil. cred. c. 7. *He that hath no skil in poetry, dare not medle with Terentian Maurus without a maister, Asper, Cornutus, Donatus and infinit others are requisit to vnderstand any Poet, and doest thou without a guide rush vpon holy books ful of deuine matters? O exceeding boldnes or rather madnes. And againe: If euery art though base and easy require a teacher, or maister to get it, what is more foolish heady pride, then not to learne the booke of deuine sacraments of their interpreters? Now let vs heare Bels reasons to the contrary.*

6. Salomon (saith he) Proverb. 8. v. 8. 9. teacheth That the words of wisdom are easy and open to euery one of vnderstanding. But let vs heare Salomon him self. Al my speeches are iust, there is not in them any thing wicked or peruerse. They are right to such as vnderstand, and euen to such as find knowledge. What word is here of easynes, or manifestnes of Gods words? but only of their vprightnes, and equity. And let Bel learne of S. Austin in psal. 146. to. 8. That in Scripture there is nothing peruers, but some thing obscure. But perhaps Bels english Byble deceaued him, which to deceaue the Reader vsed the ambiguity of the english word

word (plaine) which may signify ether manifest or euen) for the latin word (*aqui*.)

7. After this Bel cyteth dyuers places of Scripture to proue That God reuealeth his wil *10 al that fear him, to litle ones: That the doers of his wil know his doctrim and truth.* But seeing it is no where said That God reuealeth his wil, or the good know it, by bare reading his word, but rather the contrary; because *faith commeth of hearing, and how shal they heare without a preacher* Rom. 10. v. 17. 15. These places make nothing for easines of Scripture. Besids that they may be expounded, not of Gods wil in al points, but in such as are necessary to euery mans saluation, which we graunt to be plainly reuealed in Scripture. I omit his other places. That the Scripture is a lanthern, light or candle: and That the spiritual man iudgeth, or (as he expowndeth) vnderstandeth al things: for they be answered hereafter.

8. He alleageth S. Chrysostom saying. *What need we a preacher? our negligence hath brought this necessity. For to what end is a sermon needful. All things are clear and plaine out of Scriptures: What things soeuer are necessary are manifest:* But S. Chrysostom speaketh not of al things in Scripture, but only of such as are necessary to euery ones saluation, as is euident by his last words And such need no preacher

pag. 108.

Psal. 25. v.

9.

Ioan. 7. v.

17.

Ioan. 8. v.

31. 32.

Math. 11.

v. 25.

S Paul.

Psal. 119.

al. 118. v.

105.

2. Pet. 1. v.

19.

1. Cor. 2. v.

15.

Cap. 9. pa-

rag. 17.

Bel p. 108.

S. Chrysost.

hom 3. in 2.

Theſſalon.

S. Paul.

preacher for to be vnderstood, though they need to be beleeued as S. Paule testifyeth Roman. 10. 17. But besides these there are things obscure as the same holy Doctor witnesseth in the same place in these words. *Thou knowest which are cleare, what askest thou the obscure?* And hom. 10. in Ioan. he bid-
deth men note *which is cleare which obscure in Scripture, and to hearken the exposition of them in the Church.* And for such points, preachers, and preaching is as necessary now to vs, as wel for vnderstanding as for beleeuing them, as they were to the Eunuch. act. 8. to the two disciples Luc. 24. Other places he cyteth out of S. Chrysostome concerning reading of Scripture which shal be answered in his proper place.

S. Chrysost.
item Con-
cion. 3. de
Lazaro.Homil. 9.
Coloss. and
Concion. 3.
de Lazaro.S. Augustin.
rom.

9. What hath bene answered to the words of S. Chrysostom is to be applyed to the like in S. Austin lib. 2. de doct. Christ. c. 9. *In these things which are plainly set downe in Scripture are found, al those things which concerne faith and manners.* For he saith not absolutely. Al things: but al those things: thereby insinuating that he meaneth only of things necessary to be beleeued, and done of euery one: which Bel perceauing in englisshing his words leaft out the word *Those.* But I maruel what he meant to cite S. Aust. writing: *The holy Ghost hath so tempered Scri-*

False tran-
slat.S. Augustin.
l. 2. de doct.
Christ. c. 6.

ptures

ptures that *locis apertioribus* by *manifest* places (Bel tranſlateth manifold places) he might provide for hunger (deſire of knowledge) and by obſcurer wipe away loathſomnes. For here he plainly teacheth Scripture to be obſcure in ſome places. But perhaps it is becauſe S. Auſtin addeth. *Almost nothing is in the obſcure places, which is not moſt plainly uttered otherwhere.* But this helpeth Bel nothing. For neither ſaith he that al obſcurities are plainly other where explicated. Nor that it is plaine in what places they are explicated. And ſo S. Auſtin admitting ſome obſcure places of Scripture to be no where explicated in Scripture, and ſuppoſing it not to be plaine in what places ſuch obſcure places as are explicated, be explicated, admitteth Scripture to be obſcure. An other place he citeth out of S. Auſtin, as alſo S. Hierom and Theodoret concerning reading of Scriptures, which ſhal be answered in the next chapter.

Bel p. 111.
112. 113.

CH A P. VII.

Of the vulgar peoples reading Scripture.

FIRST concluſion, it is not neceſſary to al ſorts of people, that deſire to attaine to eternal life to read Scriptures. The contrary

trary auoucheth Bel pag. 103. & 109. wherein he exceedeth the heretike Pelagius who required not reading, but only knowledge of Scripture for to be without sinne, & therby condemned a great part of Christians as S. Hierom writeth dialog. 1. cont. Pelag. But it is so manifest as it needeth no prooffe. For how should they doe that can not read? Doth Bel thinke Scripture to be like a neck verse, that who can not read it, shal be hanged? where doth God command euery one vpon paine of death to read Scripturs? whence came this new law which Bel proclaimeth? But marke Reader, Protestants taught at first that no works were necessary to saluation. And now Bel auoucheth one more (vz. reading of Scripturs) then euer Catholiques dreamed on.

S. Hierom.

2. See S. Gregor. Nazianzen. in Apologet. & orat. 1. de Theolog.

2. Second conclusion, It is not expedient for euery one of the vulgar sort to read Scripturs. This I proue because vnlearned, and vnstable persons deprauē the Scripture to their owne perdition. Many of the vulgar sort are vnlearned, and vnstable. Therefore many of them ought not to read Scripture. The Minor is evident. The Maior is auerred by S. Peter 2. c. 3 v. 16. and proued by daily experience of new Christs, new Iewes, new heresyēs daily gathered out of Scripture. And in truth the Protestants counselling

Hacket. More. Ker Hammont. See Stov v Ann. 1561. 1579.

ling of common people to read Scriptures, is much like to the Diuels perswading of Eue to eat the Apple. He asked Eue why God forbad her to eat? they aske: why the Church forbiddeth vs to read? And both answering alike: He replyeth you shal not die but become like Gods. They say you shal not fal into errors, but become like Deuines. And the enent is like in both. Eue by eating fel out of Paradise, and incurred death: simple people by reading dye in soule, & fal out of the Church.

3. But saith Bel. A good should not be taken wholly from the godly for fault of the bad. Answer. The godly are not debarred from reading Scripture if they be desyrous, and iudged by their Pastors to be such as wil reape good therby. Neuertheles they ought not without lycence, lest as S. Austin writeth in the like case. Though they hurt not them selfs by reading, they may hurt others by example. As he that could fly be made to go lest his example prouoke others to so perilous attempt. This (saith he) is the prouidence of true religion, and deliuered from our Auncestors, and to alter this course were nothing els then to seeke a sacrilegious way to true religion. Moreouer though a thing be good in it selfe, yet it is not good but to such as know how to vse it; But euery one of the common people knoweth not how

Bel p. 107. 06

30

S. Augustin.
lib. de vtilit.
credend. c.
10. rom. 6.

S. Nazianz.
orat. Quod
non liceat
semper &
publice de
Deo contē-
dere.
In Apologe-
tico.
S. Hierom.
epistol. ad
Paulin.

See Theo-
doret. lib. 4.
c. 17.

to vse Scripture. For as Gregory Nazianzen writeth *The vvord of holy vvritt is not so base, that it is open to the vnllearned common sort, and seely men creeping as yet vpon the ground. And againe To some it is better to be taught by others.* And S. Hierom complaineth that euery one challengeth the knowledge of Scripture, and that the chatting old vvife, the doating old men, and the prating Sophister take it in hand. What wold he say now if he saw Protestants children reading Scripture, and taught to read english by the Byble? Now let vs see Bels obiections.

Bel p. 103.
104.
S. Chrysost.
proam. ep.
ad Rom.

4. Bel alleadgeth S. Chrysostom as affirming 1. *That if we read Scripture seriously vve shal need no other thing.* 2. That it is a great shame for men charged with wife and children only to heare sermons, and not withal to study Scripturs. 3. *That many evils come of ignorance of scripture, as heresies, and dissolute life.* Answer. The first point is not against vs, who graunt that in reading Scripture we may find al things necessary. But the question now is whither it be better for euery one to find such things him selfe out of Scripture or no. As for the second point S. Chrysostom only saith that it is a shame not to exact more diligence of men in hearing sermons, then in gathering mony. *At lest (saith he) be ready to heare what others haue gathered,*

ob

So

gathered, and bestowed so much diligence in hearing
 vvhat is said as in gathering mony. For though it
 be a shame to exact but so much of you, yet wil we
 be content if you performe so much. The third
 point is easely answered: because he saith
 not: That much mischeef commeth of not
 reading (as Bel falsly affirmeth pag. 105)
 but of not knowing the Scripture: vz if
men wil nether read it them selfs, nor heare
it readd and expounded by preachers. Ne-
 ther could he thinke that much mischeef
 can come of not reading Scripture, if so be
 it be heard, seeing he promiseth to be con-
 tent if men wil heare it.

Innumera
 mala nata
 sunt quod
 scriptura ig-
 norantur.
 Christ. sup.
 vntuth 84

5. An other place he citeth out of S.
 Chrysostom where he exhorteth men *aus-*
cultare lectionem scripturae to harken to the
 reading of Scripture. And againe: *At home*
to apply them selves to read Scripturs. Answer.

Bel p. 105. 06
 S. Chrysost.
 hom. 19. in
 9. c. Genes.
 tom. 1.

The first part maketh nothing for reading,
 but only for hearing Scripture as is euident.
 The second exhorteth to reading but 1. not
 euery man woman, & child as Protestants
 do, but men, and namely such who (as he
 saith proem. epist. ad Rom.) haue viues, charge
of children, and family. And hom. 9. Colos.
Hear you (saith he) who liue in the vvorld, haue
care of viues and children: who (as he writeth
conc. 3. de Lazaro) haue publicke offices, man-
stein viues, and children. And yet Bel wil haue

Differences 50
 betvvixt S.
 Chrysost.
 and Prote-
 stants.
 1.

Bel p. 110.

Hom. 9. ad
Coloss. &
hom. 37. 1.
Cor.

him to speake to both sexes as if both sexes had wiues. As for woemen and children he affirmeth *That they ought to be instructed of men.*

2. 6. Secondly he exhorteth not (as Protestants do) al kind of secular men, to wit vnstable (as S. Peter calleth them) and inconstant in their faith. For such are like rather to depraue Scripturs to their perdition (as S. Peter testifyeth) then to reape good by reading them. Thirdly the secular men

S. Peter. 2. c.
3. v. 16.

whom he exhorteth, he exhorteth not (as Protestants do) to the reading equally of al parts of Scripture, but especially such as are plaine, and easy, namely histories, as appeareth by these his words 2. Theff. hom. 3. *But thou vvilt say they are obscure, what obscurity is this? I pray thee are there not Histories? Thou knowest which are cleare, what askest thou of the obscure places? There are a thousand Histories in Scripture tel me one of them.*

S. Chrysost.

4. 7. Fourthly he exhorteth them not absolutely (as Protestants do) in al tymes, without regard of any occasion or circumstance: but seeing the people of Constantinople (to whom he preached) giuen (as he saith) to dissolute life, to idlenes, to haunting after dishonest shewes, and riot, for to withdraw them from such vice, and to imploy their tyme better, he exhorted them to buy

Proem. ep.
ad Rom.

to buy Bybles, and to read the Scripture; and vpon this occasion he said. *That the Apostle commanded to read the Scriptures diligently.*

Homil. 9.
Coloss. cit.

And in like sort seeing their children to haue learnt diuelish songs and dances (as he rearmeth them) for to take such from them he biddeth men to teach them to sing

Ibid.

psalmes. But how things ought absolutely to proceed, he vttereth in these words vnto men. Vos oportebat duntaxat à nobis institui,

Ibid.

Vxores vero à vobis, à vobis & liberos: you ought only to be instructed of vs, but your wiues, & children of you. And 1. Corinth.

S Paul.

hom. 37. he saith: That S. Paul appointed men to teach their wiues, as indeed he did in these words. If they (woemen) list learne

any thing let them aske their ovyne husbands at home. 1. Corinth. 14. v. 35. And the like he

hath 1. Tit. 2. Behould S. Paul bids woemen learne of their husbands. Bel bids them read, and learne of Scripture, let woemen chuse whether they wil follow.

8. Fifely: he exhorteth not secular men

to read Scriptures with that mynd, and purpose, which Protestants doe, to wit vpon curiosity, and to become their owne interpreters following their owne priuate spirits, and thereby to iudge of the doctrine of the Church, and their Pastors, whome

A mayne
difference
betwixt. S.
Chrysost.
and Prote-
stants.

Christ hath giuen to expound Scriptures, lest they

Ephes. 4. v. 14. they shold be carryed away with al wind of doctrine. But S. Chrysostoms meaning was,

See S. Chrysost. homil. 10. in Ioan. & 3. de Lazaro.

Origen. 4. in Leuit.

Autor imperfecti.

Deuter.

Agge.

Malach.

Ephes. 4. v.

11.

1. Cor. 12.

v. 28.

Luc. 10. v.

16.

Note this.

that reading Scriptures for their comfort (as he writeth hom. 9. cir.) in aduersity, for auoyding of vice, and such like holy purposes, they should expound them according to their Pastors instruction: *you* (saith he) *ought to be instructed of vs*, and the Author imperfect. hom. 43. in Math. amongst other means, which he prescribeth to lay men to know the truth of Scripture, one is to aske the Priests whome he calleth clauicularios scripturarum, key keepers of Scriptures. which is the right order prescribed by God him selfe Deutr. 17. v. 9. Agg. 2. v. 12. and Malach. 2. v. 7. And the contrary course obserued by Protestants, maketh Christ to haue giuen vs needles Pastors, and Doctors, bidding vs heare them as him selfe, maketh euery one his owne Pastor, and to haue the gift of interpretation contrary to S. Paul 1. Corinth. 12. v. 10. 30. And by this which hath bene said is answered, whatsoeuer Bel alleadgerth out of S. Chrysos. pag. 108. 109. 111. and he found to be quite against Protestants, and nothing against Catholiques proceedings. And though S. Chrysostom had giuen far more liberty to common people to read Scriptures, then now the Church doth, as not hauing then experience

rience of the harme redounding thereof, what marvel if the Church, finding by the experience of more then a thousand years since S. Chrysostoms tyme, that more harme then good commeth therby, hath abridged that lycence? For as S. Austin saith Epist. 50 Experience of many evils maketh many medicins to be found.

S. Augustin.
tom. 2.

9. Now let vs heare what Bel replyeth against this kind of answering to S. Chrysostoms authority. First he saith, That the doctrine in the pulpit ought to be as true as in the schoole. This is true, but not to the purpose, because we reprove not S. Chrysostom of uttering vntruths in the pulpit. Next he saith, That the doctrine in the pulpit ought to be as exact, and absolute as in the schoole, and the only difference is, that in the pulpit it hath the pricke of exhortation, which is wanting in schools. What Syr? Are these speeches of S. Chrysostom cited by your selfe. What need a sermon? What need a preacher? as exact, and absolute as can be deliuered in schools? Surely then your preaching is needles, and consequently the fifty pound pension giuen to you for it, may be wel spared. Yea if the doctrine of pulpit, and schools be of like exactnes, certes the auditors in both places are of like capacity, and so Bels deuines be no better schollers then his common people.

Bel p. 116.

1.

2.

S. Chrysost.
hom. 3. in 2.
Theffalon.
Bel p. 108.

10. But

Bel knowv-
eth not
what be-
longeth to
a sermon.

10. But little knoweth he what belon-
gerh to sermons, who thinketh them to
differ from schoole doctrine in nothing but
in exhortation. Are amplifications, hyper-
boles, and like figures excluded as wel from
pulpits, as from schools? Are the same parts
prescribed to be in a lecture by school men,
which are by Orators to be in a sermon or
oration. Doth Bel exact as strong proofs,
and like propriety of words of an orator, or
preacher persuading probably, and accom-
modating him selfe to the capacity of his
hearers, as he doth of a Philosopher, or De-
uine teaching dogmatically. Sure I am that
both Aristotle, and common sense teach
contrary. But Bel euery where sheweth
him selfe to be one of them, who (as S. Paul
saith) vnderstand not what they say, or of what
they talke.

Aristotel. 1.
Ethic.

1. Timoth. 1.
7. 7.

pag. 103.

II. Againe suppose that S. Chrysostom
had spoken of this point, as exactly in the
pulpit as any Dyuine can in schools: what
followeth thereof? Forsooth that Bels pro-
position v^z. That al persons of what sexe, state,
calling, or condition soeuer, may, and ought to
read Scriptures, and can not otherwise attaine to
eternal life, palleth exact speech, and al-
bounds of truth. Because S. Chrysostom
hath no such exact words: yea the words
which Bel wresteth to his purpose S. Chry-
sostom

softom him selfe otherwise expoundeth as hath bene shewed. And thus much of Bels second reply to the foresaid answer.

12. Thirdly (saith he) Dauid, and the Berheans, had no regard of this popish distinction of more exact speech vitered in schools, then in pulpit. Because Dauid Psalm. 119. v. 9. affirmeth. That a yong man shal cleanse his waies by study, meditation, and keeping of Gods lawv. The Berheans searched the Scriptures, and examined the Apostles doctrine by them. Answer. Dauid saith: A yong man shal correct his waies by keeping Gods lawes. But study, and meditation are added by Bel, I wonder he added not also reading. But suppose Dauid had said. That a yong man amendeth his life by reading Scripture, shal we infer that he thought preachers speake as exactly as Schoolmen? The like reason is the other. The Berheans examined the Apostles doctrine by Scripture. Ergo they thought the doctrine of the pulpit as exact as the schoole: O wit whither wilt thou? But of the Berheans fact we shal speake more hereafter.

3.

pag. 116.

Corrupt. of Script.

Psalm. 118.

at. 119. v.

9.

Chapt. 11. pag. 4.

13. After this Bel falleth to entreat in perticuler of woemens teaching, and reading Scriptures, propounding vnto him selfe this obiection of Catholiques. S. Paul wil haue woemen to learne in silence, and per-

Of woemens teaching and reading Scripture.

mitterb

Bel p. 116. mitteth them not to teach. 1. Timoth 2. 7. 12. & answereth, That though S. Paul permit them not to teach publikly before men, yet he forbiddeth them not to read Scripture, nor to teach priuately

Proverb: 31. 7. 1. where due circumstances occurre, because Bethsabe

Act. 18. 26. taught Salomon, Priscilla expounded Scriptures to

2. Timoth. Apollo, Eunice, and Lois instructed Timothy in

1. 7. 5. & c. Scriptures. Here Bel is ashamed to lycence

3. 7. 15. woemen to teach publikly before men, though he was not to make one of them head of the Church, which is a far greater matter, and necessarily includeth authority to teach the Church publikly: but whether they may teach publikly before woemen, or priuately before men, and what the due circumstances are, when they may teach priuately, he setteth not downe. Neither do I thinke his Protestant sisters wold regard them, who publikly before men at table, and in their assemblies in houses, take vpon them to expound Scriptures. Surely he should do wel to informe his sisters of his circumstances. But as for S. Paul he giueth them no lycence at al to read, or to teach Scriptures, (excepting the case of perticuler inspiration, or of necessity, when they are permitted also to baptize.) For he in the foresaid words not only forbiddeth them absolutely to teach, but withal appointeth them to learne, as if this alone were

Heretical
woemen
horr male-
pert. vwho
dare tea-
che?
Tertull. l. de
praescript.
Some prea-
ched pu-
blikly in
Germany.
Sur. An. 1522.

were their duety, and belonged to them. And lest we should thinke they might learne of them selfs by reading Scriptures, he explicateth 1. Corinth. 14. v. 35. both of S. Paul. whome, and where they must learne: v. 3. of their husbands, and priuaty at home. *If they list to learne (saith he) any thing, let them (not read Scriptures) aske their husbands at home.* Behold woemen appointed not to teach ether publikly, or priuaty, but to learne, and that priuaty at home, and of their husbands. And the same saith S. Chrysostom. hom. 9. in epist. ad Coloss. S. Chrysost. S. Hierom dialog. 1. contr. Pelag. where he reprehendeth the Pelagians for licensing their woemen to sing with them, (as Protestants do now, and Bel passeth in silence) and saying they ought to be skilful in Scripture. But no maruel if Protestants being so womanish, as they professe they can no more liue without them, then without meat, or drinke, and heresies haue bene euer spred by fauour, and helpe of woemen (as S. Hierom saith epist. ad Cresiphontem) be more liberal to woemen, then the Apostle, who said *it was good not to touch them.* 1. Cor. 7. v. 1. Luther. de vo. coniug. Assert. artic. 16. vid. serm. de matrimon. edit. VVitembergenf. fol. 126. S. Paul.

14. The examples alleadged by Bel for woemens teaching are partly false, partly not to the purpose. For Bethsabees words came

came ether from Gods perticuler inspiration, and so her teaching maketh not to the purpose, or from her owne head, and so she taught not Gods word, though what she said being after recorded by Salomon, became Gods worde. Priscilla is not said act. 18. v. 16. (as Bel affirmeth) to haue expounded Scriptures, but the way of the Lord, to Apollo: which she might do with- out expounding Scripture, as S. Ihon prepared the way of the Lord, without preparing Scripture. That of Eunice, and Lois is vncertaine. For albeit it be said. 2. Timoth. 1. v. 5. *That they were faithfull woemen;* and c. 3. v. 15. *that Timothy was instructed from his infancy in Scripture.* Yet it is not said he was instructed of them, but might wel be instructed of some other at their procuremēt (as it is vsual for to hyre maisters to teach children) wherefore fondly doth Bel auouch it to be cleare, and euident by their example, that mothers must teach, and yong babes learne Scripture.

15. But suppose that they taught their childe, or grandchild for want of sufficient men to teach, (as may be presumed, because his father was a Gentil. Act. 16. v. 13.) what is this to woemen teaching without al necessity priuarly whome soeuer, even their husbands, contrary to the prescript, and

Luc. 1. 7.

76.

Math. 3. 7.

3.

and order sette down by S. Paul: yea suppose that Bethsabe, Priscilla, Eunice, and Lois had without perticuler inspiration, or necessity (which Bel can not proue) taught men priuately Scriptures, who seeth not, but that S. Paul knew better woemens duety then they, and that we ought rather to follow his prescript, and order, then the example of two or three woemen, nor the learnedest, nor greatest Clerks.

16. After this Bel alleadgeth Origen for prooffe of common peoples reading Scripture, and affirmeth him to exhort the people to read Scriptures, because he writeth. Bel p. 107.

If we can not al things, let vs at lest remember that we are now taught, or is rehearsed in the Church. But Origen here exhorteth the people only to remembring, at lest (saith he)

Origen. homil. 4. in Leuit.

those things which are taught and rehearsed this day in the Church, to wit by ecclesiastical persons. He bringeth likewise S. Austin exhorting his people not only to heare diuine lessons in the Church, but also at home to read them

Bel p. 112.

selves, or to heare others. Whereupon Bel noteth. S. Augustin. ferm 55. de tempore.

That we must read Scriptures at home in our houses. and not heare them read in the Churches, Grosse absurdity of Bel.

which note is more absurd then I need re-
fel, yet let the Reader remember it. But S. Austins speech was not to al kind of men, nor at al tymes, but to his owne people, whome

2. Timoth.

4. 7. 4.

pag. 103.

S. Pet. 2. c. 3.
v. 16.S. Hierom.
in psalm. 133.
Epistol. ad
Gaudent. &
epist. ad Ce-
lantiam.Bel like a
foolish Phi-
sition.

whome he knew were like to encrease their deuotion in the holy tyme of lent (whereof he spake) by reading Scripture. And the like exhortation may any Catholique Bishop make to his flocke, whome he knoweth not to haue, *itching ears*, and not to be soone conuerted to fables, & yet withal condemne the promiscual licence graunted by Bel to al sorts of people, of what sexe, state, calling, or condition soeuer. For so the vnlearned, and vnstable be licenced, yea necessarily ought (saith Bel) to read Scripture, though (as S. Peter testifieth) they wil deprauie it to their owne perdition.

17. And such constant Catholiques were those men, and woemen, which (as S. Hierom writeth) did strine, vvhom should learne most Scriptures, and vvhom he exhorted to learne the Scripture without booke, and to haue it alwaies in their hands, and to teach it their children. For as him selfe writeth epist. ad Gaudent. cit. vvhath vve speake vve speake not in general, but in part, nor say of al, but of some. And epist. ad Paulin. reprehendeth greatly. That euery one should take Scripture in hand. Wherefore if Bel apply S. Hieroms words to al sorts of persons of what condition soeuer, he doth not only against the holy Doctors meaning, but sheweth him selfe to be a foolish Phisition prescribing the like

like diet to al kinde of persons: not knowing who can eat milk, but not solid meat (as the Apostle speaketh 1. Corinth 3. v. 2. Hebr. 5. v. 12. For some (as he saith Hebr. 5. v. 11.) are weake to heare some part of Gods word, and much weaker wold be to read it al. Wherefore the Catholique Church (like a prudent nurse) permitteth such children, as she seeth strong, and able, to read Scriptures, to feed them selfs, and cut their owne meat, but to such as she perceaueth to be weake, and not so able, she wil not graunt the like liberty, but cheweth their meat, or cutteth it her selfe by preaching, & expounding Scriptures to them, lest if they were their owne caruers, they should hurt them selfs. And Protestants like careles nurses, let al alike carue them selfs, and therby cut their owne fingers, yea throats, & kil them selfs by taking oftentymes poison instead of meat.

18. And hereupon I must aduettise the *Bel p. 112.* Reader of two vnruths, which Bel fathereth vpon Catholiques v^z. That they deeme, *vnruth 85* them most holy, who can by hart no Scripture at *vnruth 86* al, but absteine from reading therof, as from poison *of their souls.* For ignorance of Scripture in *Ignorance* it selfe we account no holynesse at al, and *of it self no* much lesse deeme them most holy who *holynes.* know lest of Scripture. But great holines

Bonum ipsum
utiliter
aliquando
ignoratur.
S. Augustin.
l. 6. cont. Iul.
c. 16.

Tertull. l. de
præscript.

we esteeme it, to chuse rather harmles ignorance, then curious, and disobedient skil. As great holines it had bene in Eue, to haue made choise rather of ignorance of good, and euil, then of knowledge therof. And the like ignorance of Scripture in Catholiques we preferre before Protestants knowledge. For to be thus ignorant (saith Tertullian) *is better, lest we know that we should not. Faith (saith he) shal saue vs, not exercise in Scripture. Faith is commanded, exercise in Scripture consisting in curiosity hath glory only in study of knowledge. Let curiosity giue place to faith, let glory yeeld to saluation.* Thus Tertullian a most antient writer, whose counsell I wold to God Protestants did follow. And as for Scripture we account it no poison, but the food of life, and the reading therof good and hollesome, if it be done as it should, not vpon curiosity, and disobedience to the Churches precept, as the Aple was good in it selfe, and the eating therof had not bene hurtful, if it had not bene against Gods commandement.

Bel p. 113.

Theodoret.
lib. 5. de Græ-
can. affe-
ction.

19. Bel citeth also Theodoret writing. *That the Hebreu books are turned into al languages. Again, That we may find ditchers, and neatheards, and planters reasoning of the Trinity, and creation of al things.* Answer. That of the Scripturs translation shal be answered in the

the next chapter. The other proueth no more then that simple people knew the said misteries, whereof, he saith not, they read, but reasoned. And S. Gregory Nazianzen. greatly discommenderh such for it. And by the like reason, might Bel proue euery Catholique to read Scripture. Because (as Bellarmin saith truly:) *Catholique rusticks, and woemen, though they vnderstand not the sentences of Scripture, yet they vnderstand the misteries of our redemption, and can reason of them, yea better then many Protestants, who dayly read Scripture.* But (saith Bel) *Why are not al permitted to read Scripture, if al can vnderstand therein the misteries of our redemption.* And like to one that hath no thing to doe, proueth a needles matter, that the knowledge of the misteries of our redemption, is necessary, and sufficient to saluation, though in the next page before he noted *that al things contained in the Written Worde, (which no* *Contradict.* 18.
doubt are more then the misteries of our redemption) *are necessary for al people.* But omitting Bels contradiction: To his argument out of Bellarmin: I answer that Bellarmin affirmeth not (as Bel imposeth.) *That al can vnderstand the misteries in the Scripture, but rather the contrary, when he saith. That many vnderstand not the sentences of Scripture.* And though al could vnderstand

S. Greg. Nazianz. Orat. 14 de Theol.

Bellarmin. lib. 2. de verbo Dei. c. 4.

Bel p. 115.

Contradict. 18.

mirruth 87

Hebr. 5. v.

14.

1. Cor. 2. v.

5.

1. Cor. 3. v.

1.

Rom. 12. v.

3.

1. Cor. 3. v.

2.

Hebr. 5. v.

12.

the misteries in Scriptures, yet al were not to be permitted to read them, because al haue not (as S. Paul writeth) their senses exercised to the discerning of good and euil: al are not perfect to haue wisdom spoken amongst them: al are not to be instructed as spiritual, but some as carnal: Al wil not be wise to sobriety, but some more wise then behooueth them. Rom. 12. v. 3. Finally al are not capable of solid meat, but some of mikle only.

CHAP. V I I I.

Of the translation of Scripture into vulgar tongues.

*Scripture not to be v-
sed com-
monly in
vulgar ton-
gues.*

IT is not expedient to haue or vse commonly Scriptures in vulgar languages. This is against Bel p. 106. but it followeth of that which hath bene proued in the former Chapter. For if it be not expedient absolutely for the vulgar sort to read Scripture, it is not expedient that it be common in vulgar tongues; lest some like foolish Eue be tempted by the sight thereof, curiously and against command to read it. Secondly because nether the Iewes, after their language was corrupted by their captiuity, translated the Scripture into their vulgar language. Nor the Church euer commanded the Scriptures to be translated into euery

euery vulgar tongue, but generally vsed them in Hebrew, greeke, and latine, in which tongues they were written. As for the English Bybles translated by Protestants, they al hitherto haue bene naught, as them selfs confesse, and are now about a new translation, which hereafter perhaps will be found as faulty as the former. Whereby we see that the English faith hitherto hath bene false, as builded vpon the English Bible, which was false, and consequently who dyed in it, dyed in a false faith, and relyed vpon mans worde in steed of Gods. And this is the true death which common people haue incurred, and al the good they haue reaped by reading Scriptures in English, according to the serpentine counsel of Ministers. For where before they knew so much of Gods worde, as was sufficient to saluation, by reading English Bibles they haue read a lying worde, as now after 46. years experience they both see, and confesse, and because they would not content them selfs with knowledge sufficient to sobriety, and saluation, but as the Apostle writeth Rom. 12. v. 3.) *be more wise then be-hooued them, God hath sent them* (as the same Apostle faith) 2. Thess. 2. v. 11. *the operation of error to beleene lying.*

See Confe-
rence at
Hampton
Court. pag.
45. 46. 47.

The good
which
Protestants
haue gotten
by English
Bibles.

S. Paul.

2. Against this Bel obiecteth: *That the* Belp. 106.

Z 3

Apostle.

1. Cor. 14.

7. 24.

Apostle calleth them madde who read the Gospell to people in a language vnknoovne to them, and the people also that listen therto as Catholiques doe.

50.

Answer. The Apostle is so far from condemning seruice of God in a tongue vnkowne to the hearers, as he saith to such a one. *Thou doest wel.* 1. Corinth. 14. v. 17. But indeed he saith, That if Ideots and infidels hard vs so doing they wold say we were madde. *If al the Church meet together* (saith he) *and al speake vwith tongues, and Ideots or infidels enter, vvil they not say that you are madde?* 1. Corinth. 14. v. 23. Wherefore not S. Paul, but onely Ideots or infidels cõdemne the Churches seruice in an vnkowne tongue.

*Only Idiots
and infidels
condẽne ser-
uice in an
vnknoovne
tonge.*

Luc. 1. 7. 10.

¶ II.

3. And if the sacrifice and prayer of Zachary (which the people did not so much as heare or see) did greatly profit them, why may not the sacrifice, and prayers of Priests, which the people both see, and heare, greatly profit them, though they vnderstand them not. And if Bel wil excuse Zachary, and the Iewes, (yea God who commanded it Leuit. 16.) from madnes though they stood without dores, and could nether heare, nor see, and much les vnderstand the sacrifice, and prayers. Much better (if he please) may he excuse Catholiques who both see, and heare, and parrly vnderstand the Catholique seruice. And
though

though Bel scoffe at Catholiques, listening to the Ghospel redde in latine. Yet Origen hom. 20. in Iosue writeth, That with only hearing Scripture, though we doe not vnderstand it, the poison of naughty spirits, which besiege vs, is driuen away as it were with a prayer, and holy spirits are inuited to helpe vs. For (saith he) If words of coniuration pronounced, though not vnderstood, worke inchantments, how much more vertue thinke we haue the words of holy Scripture. And if S. Chrysostom hom. 3. de Lazar. might say, That though we vnderstand not Scripture, yet ex ipsa lectione multa nascitur sanctimonia, much holines riseth by very reading. Why may we not say the like of very hearing? And because Bel vrgeth this objection no farther, I answer it no fuller, who list see more of it, let him read Rhemist. 1. Corinth. 14. D. Stapleton vpon the same place, and Bellar. l. 2. de verb. Dei c. 16.

4. Bel objecteth out of Theodoret, That the Hebrew books were translated into al languages. This is nothing against vs, who deny not but Scripture hath bene, and may be, vpon iust and vrgent causes translated into vulgar languages, so it be not vulgarly vsed, and common to al kinde of vulgar people. And here by the way, I must aduertise the Reader of dyuers vntruths vttered by Bel, concerning this matter. 1. That the Pope bur-

Origen.

The Diuels
words not
vnderstood
worke euil
Ergo Gods
words not
vnderstood
do good.

S. Chrysost.

pag. 113.
Theodoret.
lib. 5. de Græ-
can. affe-
ction.

Bel p. 106.
vntruth 88
Vid. Indic.
libror. pro-
hibita

• neth Scriptures in vulgar tongue. This is not so:
 For he burneth only heretical translations,
 and al England knoweth, how curreant the
 Rhemists testament is amongst Catholi-
 ques. 2. That the Pope excommunicateth al lay
men, that reason of matter of faith, or dispute of
his power. & citeth 6. decret. lib. 5. cap. *Qui-*
cunque. Here be two vntruths. For nether is
 there any worde of reasoning of the Popes
power, but only of disputing of the Ca-
tholique faith; without touching whereof,
 we may reason of the Popes power in di-
 uers waies, as is shewed art. 1. cap. 1. Ne-
 ther forbiddeth he lay men to reason, or
 dispute of faith with whom-soeuer, or in
 what case soeuer, but only with Heretiks
 (as is euident out of the whole chapter,
 which instructeth Catholiques, how they
 ought to behaue them selfs towards Here-
 tiks) and when Cleargy men may dispute,
 as when that Canon was made they might
 in al Christendome. And in this case it is
 vnlawful for lay men to dispute of faith,
 both because generally they are not suffi-
 ciently learned to defend the faith against
 Heretiks, as also because disputing of faith
 is proper them, to whome preaching be-
 longeth, who are not lay but Cleargy men.
 Whereupon said S. Gregory Nazianz. *It is*
not euery ones part to dispute of God. This is not so
base

vntruth 89
 vntruth 90

At what
 tyme lay
 men are for-
 bidden to
 dispute of
 faith.

S. Greg. Na-
 zianz. orat. 1.
 de Theol. in
 Apologet. &
 orat. Quod
 non liceat
 semper &
 publice de
 Deo contē-
 dere.

base matter, or pertaining to them, vwho as yet creeping on the ground, are busied with earthly study. Euery one may thinke of God, but not dispute of God. Thus S. Gregory for his great knowledge surnamed the Deuine, whose counsel I suppose euery wise man will sooner follow then Babbling Bel. And the ciuill law punisheth al lay men, that publikly dispute of faith. 3. That Priests ostentymes vnderstand not the latin vvords of absolution. This he might better obiekt to his fellow ministers, made ostentymes of coblers, tinkers, and taylers, who may thanke the Lord (as one of them did) that they know nothing of the Romish tongue. 4. That in the Churches vve read vnto the common people latin sermons, In deed we read such in our seruice, but read them to the common people no more, then we read the Masse to them. But read both in honour, and seruice to God, who vnderstanderh as wel latin as english. And thus much touching Scripture: now let vs come to Traditions.

Cod. de
Sum. Trin.

vutruith 91

See Bels
lacke of latin art 5 c.
4. paragr.
10. & art.
2. c. 4. paragr. 13. and
art. 7 c. 9.
paragr. 19.
vutruith 92

CHAP. I X.

*Of Apostolical Traditions vvwhether
there be any or none.*

OF the Traditions which the Church manteineth, some were instituted by
Christ,

what kind
of traditions
Bel impug-
neth.

Chapt. 1.

S. Paul.
S. Basil. de
Spirit. c. 29.
S. Chrysost.
2. Thessalon.
hom. 4.
S. Epiphani-
us. har. 61.
S. Damascenus
4. de fid.
c. 17.

Christ, some by his Apostles by the inspira-
tion of the holy Ghost, and others by the
Church it selfe. The question is whether
there by any of the two former kinds of
Traditions instituted, or deliuered by the
Apostles, and therupon called Apostolical
without writing, *which concerne things* (as
Bel saith in the beginning of this article
pag. 86.) *necessary to mans saluation*. For though
(as I said before) the Scripture conteine al
things, which are necessary to be knowne
actually of euery one, yet because euery
one is bound to deny no point of christian
faith, but at least virtually, and implicitly to
beleue al, such traditions, as concerne mat-
ters of faith, or manners, may (as Bel spea-
keth) be said to concerne things necessary
to mans saluation. This supposed, I affirme
with the vniforme consent of al holy Fa-
thers, that there are such traditions, and it
followeth of that which we proued in the
first chapter, that the Scripture conteineth
not actually al points of christian faith, and
otherwise I proue it : because S. Paul 2.
Thess. 2. v. 15. saith Hold the Traditions which
you haue learned, whether it be by wordes, or by
our epistle, therefore he deliuered some Tra-
ditions only by worde as S. Basil. S. Chri-
sostom. S. Epiphanius S. Damascenus out of
this place do gather.

2. Se-

2. Secondly S. Ihon the last writer of Scripture said. *Having many things to vwrite to you, I vwould not by paper, and inke.* Ergo many things which were to be told to christians, S. Shon left vnwritten, yea thought it not expedient to write them. Bel answereth *Bel p. 117.* *That the Apostles taught no needful doctrin, which they did not after commit to vwriting.* This answer insinuateth, that the Apostles taught some needles matter, contrary to S. Paul 2. Timoth. 2, Tit. 3. and that, which S. Paul commanded the Thessalonicenses to hold, & S. Ihon said he had to write, were needles rhings, which is but to blaspheme the Apostles. Thirdly in the law of nature there were traditions as is eident, and testified Gen. 18. v. 19, Likewise in tyme of the law written as English Protestants confesse: why not therefore in tyme of the Ghospel?

3. Fourthly I wil propose to the Reader a choise somwhat like to that which a Roman made to his Citizens, when being accused of his aduersary in a long oration, he stept vp and said, my aduersary affirmeth & I deny it, whether beleue you citizens. And so in few words reiecteth his aduersaries long accusation. For S. Dionisius Areopag. S. Ignatius, both schollers of the Apostles, S. Ireney, S. Cyprian, S. Basil. S.

Chri-

3. Ioan. 7.
13.

Conference
at Hamp-
ton Court.
p. 68.

Valer. Max.
lib. 3. c. 319.
de scauro &
vario feue-
ro,
S. Dionis. l. 1.
eccles. hier.
c. 1.
S. Ignat. ep.
ad Heron.
S. Iren. lib. 3.
c. 3.
S. Ciprian. l.
2. epist. 3.
S. Basil. lib.
de Spirit. 6.
27. 29.

S. Chrysost.
2. Thessal.
hom. 4.
S. Epiphan.
hær. 61.
S. Hierom.
dial. contr.
Lucif.
S. Augustin.
epist. 118. &
l. 10. de Ge-
nen. ad lit.
c. 23.

Chrisostom S. Epiphanius S. Hierom. S. Austin and others affirme, that there are Apostolical Traditions: Bel & some few new start vp Heretiks deny it. Whether beleue you Christians? This choise is far aboue that of the Roman. For there was but one against one, yea ones bare denyal against the others proofs. But here are many against few: Saints against (to say the least) ordinary fellows: Doctors of Gods Church, against vnlearned Ministers: Catholiques against Heretiks: yea manifest proofs against bare denyals. And shal we not especially in a matter of fact (as is whether the Apostles left any vnwritten Traditions or no) beleue many, most holy, most learned, most incorrupt, most antient, witnesses, yea wherof some were eye witnesses of the matter, before a few, vnlearned, vnconstant, iangling, new fellowes?

S. Hierom.
epist. 61. c. 9.

1. S. Augustin.
de Symbolo
ad Catechu-
men.

2. Ruffin. in
Symbol.

3. S. Hierom.
con. Heluid.

S. Augustin.
hær. 55.

S. Epiphan.
hær. 78.

Locis supra
cit. & c. 3.

4. Moreouer whence haue we the Apostles Creed, but by Tradition, as testify S. Hierom, S. Austin, and Ruffinus: whence the perpetual virginity of our B. Lady, as appeareth by S. Hierom, S. Austin, S. Epiphanius: whence the lawful transferring the Sabbath day from Saterdag to Sondag, but by Tradition. Whence many other things, as testify S. Hierom S. Dionis. S. Iren. S. Cyprian, Tertull. Origen, S. Basil S. Epiphan.

**Epiphan, S. Chrifoft, S. Hierom, S. Austin,
S. Ambrose, and others, but by Tradition.**

But especially, whence haue we the Bible
it selfe? Whence haue we that euery booke

chapter, and verse of it is Gods worde, and
no one sentence therein corrupted in al these

1600. years? where haue we that the Gospel bearing the name of S. Thomas, who

was an Apostle, and eye witnes of Christs
actions, is not as wel, or better Christs

Ghospel, then that which carrieth the name
of S. Luke, and was written only by heare-

say as is professed in the very beginning, but
by Tradition? This reason so courseth Bel

vp and downe, as like fox many tymes vn-
earthed, euen for wearines he runneth into
the hunters toyle, graunting what the ar-
gument would.

Luc. I. 7. 2.

S. Hierom.

S. Anthon.
de Scripcur.

eccles. in

Ettie Luca

Pol. Linn.

Bel 0718

geth six

Bel p. 134.

5. His first answer is That there is great difference betwixt the primative Church, and the

Church of late daies. For the Apostles heard
Christs doctrine, savv his myracles, and were re-

plenished with the holy Ghost, and consequently
must needs be fit witnesses of al that Christ did.

and taught, vvhich adiuncts the Church of Rome
kath not. Here Bel blasphemeth Christs

Church of late daies, auouching her to be
neither replenished with the holy Ghost,

contrary to our Creed, professing her to be holy, and Christs promise, *that the holy Ghost*

Symbol. ~~A~~
postol.

should

Joan. 14. 7. should remaine with her for ever. Nor to be a
16. fit witnes of his truth, contrary to S. Paul,
1. Timoth. 3. affirming her to be *the pillar, and strength of*
7. 15. *truth*; and to Gods, sending her to preach,
 and testify his truth to infidels, to whom if
 she be no fit witnes, the fault is in God to
 send such insufficient witnesses, as infidels
 are not bound to beleue.

¶ What ma- 6. And Bel is far deceaued in thinking,
keeth suffi- that seeing, or hearing make men sufficient
cient vvit- witnesses of deuine, and infallible truth, or
nesses of the want of them maketh insufficient. For
Gods truth. not humane sense, which is subiect to error,
 and deceit, but Gods deuine assistance, ma-
 keth men infallible, and sufficient witnesses
 of his truth, and the want of this, insuffi-
 cient. Wherefore S. Mathew was as suffici-
 ent a witnes of Christs natiuity, which he
saw not, as of other things he saw, and S.
 Luke as sufficient a witnes of the things he
 wrote by hear say, as S. Ihon who saw, and
 heard almost al he wrote because they were
equally assisted by God in their writing.
 And in like sort the Church of what tyme
 soeuer is equally a sufficient, and infallible
 witnes of Christs truth, though she be not
 an eye, or care witnes of his speeches, and
 actions, as the primatiue Church was. Be-
 cause Christs promises of his presence, and
 the holy Ghosts assistance, and that the

gates

*Math. 28.**7. 20.**Joan. 14.**Math. 16.*

gates of Hel should not preuaile against her, appertaine equally to the Church of all tymes:

7. But suppose that the present Church could not be a fit witnes as the primatiue was, what is this to the argument, that proueth necessity of Tradition, because without testimony of the Church, we can not discern true Scripture from false. This Bel should ether graunt, or deny, if he meant to answer to the purpose, and not tel vs of an other matter, vz. That the present Church can be no fit witnes, whereof (if it were true) would follow, that we can beleeue no Scripture at al, seeing we haue no other infallible external witnes of Scripture.

Bel answereth not to the purpose.

8. His second answer is: That as Papists admit the Iewes Tradition of the old Testament, to be Gods word, and withal refuse many other Traditions of theirs: So Protestants admit this Tradition (of the Bible to be Gods worde) and reiect al other. And pag. 128. He dareth not deny Traditions absolutly, yea admitteth them, when they be consonant to Scripture. Behold the silly fox in the toyle. We contend against Protestants, That Scripture is not sufficient to proue al points of Christian faith, but that Tradition is necessary for some, and Bel here confesseth it, where

Bel p. 134.

Bel admitteth tradition.

where is now the downeful of Popery? Me thinks. it is become the down-fal of Protestantry. Where is now Bels first proposition? *That Scripture conteineth in it euery doctrine necessary to mans saluation.* Where is now that we must not adde to Gods vwritten worde, if this Tradition must needs be added therto? where is now, that *the present Church can be no fit witnes*, if by her testimony, we come to know Gods truth? Where is now *the curse, which S. Paul* (as thou saist pag. 117.) *pronounceth against him, that preacheth any doctrine not contained in Scripture?* where is now. *That Scripture is the sole, and only rule of faith?*

Bel cursed
of S. Paul
by his ovr-
we iudge-
ment

pag. 128.

Done of Re-
culancy.

pag. 13.

9 But seeing the fox is in the toyle, we must needs haue him preach, and tel vs of whome he first had this Tradition. Perhaps he wil confesse with his brother Doue, that Protestants had the Bible as Gods worde from Papists. Sure I am, he can name no other of whome he first had it. Likewise he must tel vs. How he beleeueth this Tradition. Whether as fallible and humane truth, or as infallible and deuine. If as fallible, and humane, surely he can beleue nothing in the Bible as deuine truth. If as infallible, and deuine truth, surely the Papists Church for whose only testimony (speaking of outward testimonies) Protestants first beleue: as an infallible truth that the
Bible

Bible was Gods worde) hath infallible authority.

10. Nether is Bels comparifon true. For we belecue not the old testamēt to be Gods worde, for any Tradition, which the Iewes haue, but which the Catholique Church hath from the Apostles, & their successors, *enen (as S. Austin writeth) from the very seat of Peter, to whom our Lord commanded his sheepe to feed, to this present Bishop, who deliuered vnto the Church, and she to vs, as wel the olde as the new testament for Gods worde. Let Bel if he list belecue the old testament, for the tradition of Iewes, and if he can not finde the like vninterrupted tradition for the new testament, but in the Papists Church, let him confesse, that for her authoriry he beleeueth this tradition as infallible truth, and I aske no more.*

Cont. epist.
fundam. c. 4.
to. 6.

11. But what shift findeth he for this notorious contradiction, in admitting one tradition, and before impugning traditions in general. Forsooth because as he saith (and it is his fourth solution) *When Protestants say Scripturs containe al things necessary to saluation, they speake of Scripturs already agreed vpon to be such, and so exclude not this tradition, but*

Bel p. 139.

Protestants

admit tra-

dition.

virtually include it in their assertion : Behold the fox againe in the toile, admitting one tradition ful sore against his wil. O violence

Aa

of truth

of truth (saith S. Austin l. cont. Donatist.
post Collat. c. 24.) stronger then any racke, or
tortment for to wring out confession. For here

Protestants
ouerthrow
their owne
arguments
against tra-
ditions.

Bel in name of Protestants confesseth, that
they must needs admit one tradition, which
not only ouerthroweth al their arguments
against other traditions, For why may they
adde one tradition to Gods written worde,
rather then more? why may they beleue
any thing out of Scripture, and no more?
why is one tradition equal to Gods written
worde, and no more? How is one tradition
certaine and no more: But also sheweth
that ether they receaue this tradition for no
authority at al, but only because it pleaseth
them, or that they beleue it as infallible
verity, for the authority which they ac-
count but fallible. For I aske why they be-
leue this tradition? If they answer, be-
cause it commeth from God. I demand how
they know that? Not by the Bible as is eu-
dent. If by the Church; then I aske why
they beleue the Church, rather in this tra-
dition, then in other, and whether they be-
leue her testimony to be infallible in this
point or no: And whatsoeuer they answer,
they must needs fall into the toile.

Bel p. 135.

11. His third solution is. *That the new
Testament is but an exposition of the olde, and*
therefore may be tryed and discerned by the same.

But

But Syr? wil you indeed try the new testamen^t? wil you take vpon you to iudge Gods worde? Surely this pride exceedeth Lucifers, this is to make your selfe iudge aboue the highest. And if you wil try Gods word, by what wil you try the old testament? Surely by tradition, or by nothing. Thus we haue heard Bel twise plainly cōfessing some tradition to be necessary, & now the third tyme supposing it. *For magna est vis veritatis & praualet.*

Bel vvil exam
amin Scrip
tures.

13. Yet because his stomacke could not digest any one traditioⁿ at al, he flyeth to a

pag 133 al.
117.

Fift solution, commonly giuen by Protest-

ants. v^z. That Canonical Scripture may be discerned from not Canonical by themselves, as light is

psalm. 119.
v. 105.

from darknes. This he proueth because Gods

1. Pet. 1. v.

worde is called a light, and a lantherne, sayd to

19.

shyne to men. spiritual men sayd to iudge al things,

2. Cor. 5.

the vⁿction to teach al things, and Christs sheepe

v. 3.

sayd to heare, and know his voyce. But this is

1. Cor. 2. v.

casely refelled. First because though Sa-

1. Ioan. 2.

muel were a faithful, & holy man, and God

v. 27.

spake thrise to him, yet he rooke his worde

Ioan. 10. v.

for mans worde, vntil Hely the high Priest

3. 4.

tolde him it was Gods worde 1. Reg. 3. Ge-

1. Reg. 3.

deon was faithful, and yet knew not at first

that it was God that spake vnto him by an

Angel, and therfore demanded a miracle in

Iudic. 6.

confirmation of it Iudic. 6. The like may

be said of Manues wife Iud. 13. and perhaps of Manue him selfe. For though in his prayer he professe that God had sent the Angel, whom he tooke to be a man, yet doth he not professe that God had sent him especially, and perticulerly to do that message, and seeing he knew not, that it was an Angel, vntil he ascended in the flame of the sacrifice, yea seemed to doubt whether his words would proue true, when he sayd. If thy speech be fulfilled, likely it is that he was not certaine that it was Gods worde, before he was certaine, that it was his Angel. Likewise S. Peter was faithful, and yet at first he knew not, that it was an Angel that spake, and deliuered him act. 12.

14. Secondly the true sense, and meaning of Gods worde, is not so euident to the faithful, for to discerne it from the false sense, as light is discerned from darknes. Ergo, neither Gods true worde is so euidently discerned by them from the false worde. The consequence I proue, because Gods worde consisteth more in his meaning then in letters. *Let vs not thincke* (saith S. Hierom) *that the Gospell is in the words of Scripturs, but in the sense.* Again: *Scripturs consist not in reading but in vnderstanding.* And therefore if it be discerned by it selfe, it is rather discerned by the sense, then by the letters or words.

The

S. Hierom.
in Calat. 1. &
dialog. con.
Lucif.

The antecedent I shal proue hereafter, and it is euident by the example of the Apostles, who though they were faithful oftentimes vnderstood not Christs meaning, especially when he spake in parables, or of his passion by the example of the faithful Eunuch, and by the testimony of S. Peter 2. Pet. 3. v. 16.

15. Thirdly the distinction of Scriptures from not Scriptures, is not so euident, as the distinction of light from darknes is. Ergo, they are not so easely discerned. The consequence is euident. The Antecedent I proue, because then no man could erre in it, as none can erre in the distinction of light from darknes. Bel saith. *That only faithful can discerne Scriptures.* But this conuinceth that their distinction is not so euident as that of light from darknes: for this al men, yea beasts of sight can discerne. Nether can faith be needful to discerne light, or any thing which is so euident, because as S. Paul saith Hebr. II. v. 1. It is an argument of things not appearing, and it breadeth certainty, not euidency in the belecuer.

Faith can not discerne any thing clearly.

16. Beside if faithful could as clearly discerne Scriptures, as they can light, they should no sooner here a sentence of Scripture, then they should discerne it to be Scripture, as they no sooner see light, then

Luther. edit.
Iennen.
Surius Ann.
1521.
VWhitaker.
lib. 1. contr.
Dutsum p.
21.

they discerne it from darknes, which experience teacheth to be false: yea Luther a faithful man (in Bels opinion) could not discerne, yea could not belecue S. Iames epistle to be canonical, but called it absolutely a strawish thing, as his books first printed, and diuers others testify, and Whitaker dare not deny, yea confesseth that he calleth it *strawish in respect of other epistles*, which is more then to deny it to be Gods worde. Wherefore let Bel make his choyse, whether Luther was not faithful, or S. Iames epistle not so evidently discerned by the faithful to be Gods worde as light is. Finally Protestants admit one Tradition, as necessary to discerne Scriptures, or Bel lyeth pag. 135. Ergo: Scriptures are not so evidently discerned by them selues as light is. For what neede is there of an other thing to discerne light, or any thing so euident.

17. Nether haue Bels arguments any difficulty to answer. For Gods worde is called a lantherne, or light, not because it is so euident, as light is; but because, being once belecued to be Gods worde, it sheweth vs the way to heauen, as light doth to earthly places, and thereupon it is called of the Psalmist a lantherne to our feete. And for the same cause faith is called light, though it be an obscure knowledge. Hebr. II. v. 1. and by it

by it we see God only in enigmatē: 1. Cor. 13. v. 12. and not clearly. And in like sort S. Paul 2. Corinth. 4. v. 4. (where Bel citeth 2. Corinth. 4. v. 4. amiss: c. 5.) saith the Ghospel shineth, not because it is eident, and cleare, but because it expelleth the ignorance of infidelity, which metaphorically is called darknes. That of the spiritual man 1. Corinth. 2. v. 15. is nothing to the purpose, both because al faithful are not spiritual, but some carnal 1. Corinth. 3. v. 1. 2. 3. and Galath. 6. v. 1. and therefore may we better infer that the Ghospel is not eident to al faithful: As also because S. Paul explicateth, not by what means the spiritual man iudgeth al things, whether by the eidency of the things (as Bel wold haue him to iudge Scripture) or by some outward testimony. Moreover S. Ihon saith the vnction teacheth 3. Ioan. 2. v. vs al things, which we deny not, but no 27. where, that it alone teacheth vs without the testimony of the Church, which is that we deny, & Bel should proue. Finally Christs sheep heare, and know his voice Ioan. 10. v. 3. 4. which no man doubteth of, but the 3. 4. question is whether they heare it of him selfe alone, or of the Church, and whether they know it by it selfe, or by testimony of the Church, to which purpose this place serueth nothing.

6. Bel p. 136.

S. Dionis. de
diuin. nom.

c. 7.

S. Thom. 2.

2. q. 1. art. 1.

S. Augustin.
tractat. 3. in
Ioan. to. 9.

18. Bels fixt solution is, *That we beleene not the Scripture to be Gods worde, because the Church teacheth vs so, but because it is of it selfe axiopistos worthy of credit, and God inwardly moueth vs to beleene it.* That we beleene it not for the Churches authority he proueth. Because els the formal obiekt of our beleeve, and last resolution therein, should not be the first verity, God him selfe, but man, which is contrary to S. Dionis. and S. Thomas Aquinas, who teach. That the formal obiekt of our faith is the first verity, and S. Thom. addeth, That faith beleeueth nothing, but because it is reuealed of God: Also because S. *Austin saith, That man lea-
neth not of man, that outward teachings are some helps, and admonitions, but who teacheth the hart hath his chayre in heauen.* That the Scripture is of it selfe axiopistos, or worthy of credit, we deny not, only we deny, that by it selfe without testimony of the Church, we can knowe that it is so worthy. Nether deny we, that God inwardly moueth our harts to beleene it, only we say that therto he vseth also the testimony of the holy Church, nor ordinarily moueth any therto, without the external testimony of the Church. wherefore albeit it be most true that we beleene the Scripture to be Gods worde, because God moueth vs therto: yet
false

false it is to deny, that we beleue it not also, because the Church doth teach it. Because Gods inward motion, and the Churches outward testimony, are no opposit causes, and impossible to concurre to one, and the same effect; but the second is subordinate to the first, and can not worke without it, as the first (though it can) doth not worke this effect without the second. Wherefore wel said S. Austin *Non crederem Euangelio nisi me Ecclesie auctoritas commoueret.* I wold not beleue the Ghospel, vnles the authority of the Church did commoue me therto.

Cont. epist.
fundam. c. 4.
to. 6.

19. This place of S. Austin so stingeth Bel, as he wyndeth euery way to auoid it. First he telleth vs *that there is a great difference betweene mouere and commouere: because mouere is to moue apart by it selfe, commouere to moue together with an other.* This difference is false. For nether is *mouere* to moue apart, but absolutely, as it is comon to mouing apart, or with an other. Nether, though *commouere* do more properly signify mouing with an other, is it alwaies so taken, as infinit places both of holy and prophane writers can testify: yea Bel him selfe with in 8. lynes after englisheth it absolutely *mouing*. But suppose it were: what inferreth Bel thereupon. Forsooth *that S. Austins meaning is nothing els, but that the authority of the Church did*

pag. 137.

Bels lacks
of latin.

pag. 138.

out-

outwardly concurre with the inward motion of God, to bring him to beleue the Ghospel. That the Church did ioynntly concurre to S. Austins faith of the Ghospel is certaine, and so Bel translating *commouere* for iojntly mouing I refuse not. But false it is that the Church did iojntly concurre with God, only to the bringing of S. Austin to the faith of the Ghospel, and not to the conseruing him in the same faith. Because c. 4. he saith, *That if thou percase canst finde any manifest thing in the Ghospel of Manches Apostleship, thou shalt weaken the authority of Catholiques With me, who bid me beleue not thee, which authority being weakned, now nether can I beleue the Ghospel.* Behold the authority of Catholiques conserued S. Austin in the faith of the Ghospel, without which he professeth that he could beleue the Ghospel no longer. And againe. Amongst other things, which most iustly as he saith holde him in the Church he reckoneth authority, and succession in the Church.

S. Austin.

20. But do you thinke that Bel wil stand to his expounding of *commouere*, and graunting the Church to concurre with the inward motion of the holy Ghost to bring a man to beleue the Ghospel? No surely: For in the next page he telleth vs. *That the authority of the Church, did moue* (beholde iojntly

pag. 138.

jointly mouing forgotten) *S. Austin* to heare
the Ghospel preached, and to giue some humane
credit vnto it. For deuine faith proceedeth not from
the outward teachings of man, as I haue proued
(saith he) already out of *S. Austin*. This de-
nyal of deuine faith to proceed from out-
ward teaching of man, is directly against
Scripture, and *S. Austin*. For *Rom. 10. v.* *S Paul. Ro-*
17. *Faith commeth of hearing* (the preacher.) *man. 10.*
The *Colossians* learnt the grace of Christ
of *Epaphoras*. *Coloss. 1. v. 7.* The *Thessa-* *Coloss. 1.*
lonians learnt the Traditions, which they
should keep by speech and letter: 2. *Thess.* *2. Thessa-*
2. v. 15 *S. Paul* begate the *Corinthians* in *lon. 2.*
the Ghospel. 1. *Corinth. 4. v. 15.* He begate *1. Corinth.*
Onesimus: *Philem. v. 11.* He and *Apollo* *4. Philemon.*
were Gods helpers in bringing the *Corin-*
thians to Christs faith. 1. *Corinth. 3. v. 9.*
They that succour preachers are called *coo-*
perators of the truth 3. *Ioan. v. 8.* and therefore 3. *Ioan. 8.*
much more the preachers them selves. And
if deuine faith proceede not at al from out-
warde teaching of men, why did Christ
send his Apostles to teach al nations? *Math.* *Math. 28.*
28. v. 19. why appointed he in his Church
some teachers for consummating of saints *Ephes.* *Ephes. 4.*
4. v. 11, Why was *S Paul* a teacher of Gentils?
1. *Timoth. 2. v. 7.* others? *act. 13. v. 4.* How 2. *Timoth.*
could *S. Paul* bestow some spiritual grace vpon *act. 13.*
the *Romans*. *Rom. 1. v. 11.* Did Christ send
these

Rom. 1.

Luc. 1.

Act. 2. &
10.Cont. epist.
fundam. c. 4.
rom. 6.

these Apostles to teach humane faith? was S. Ihon Baptift sent before Chrift to giue humane knowledge of faluation to his people? Luc. 1. v. 77. Lastly nothing is more frequent in Scripture then that one man teacheth an other, and surely it meaneth not of humane learning, or beleefe. For what careth the Scripture for that, but of deuine, and such as bringeth to heauen & faluation, such as made Iewes compunct in hart. act. 2. v. 37. such as disposed Gentils to receaue the holy Ghost. act. 10. v. 44.

21. Likewise it is against S. Austin: First he thinketh (as Bel confesseth) the Church to concurre, with the inward motion of the holy Ghost to the faith of the Ghospel; But faith of the Ghospel, to which the holy Ghost inwardly concurrereth is deuine. Ergo to this the Church concurrereth: Besids S. Austin affirmeth, that authority holdeth him in the Catholique Church. And that if the authority of Catholiques were weakened, he wold not beleue the Ghospel, which he would neuer say, if his deuine faith did not depend vpon the Catholiques authority. Moreouer what more eident then the holy Fathers, when they speake of beleeuing the Ghospel, they meane of deuine, and Christian faith. And what faith should S. Austin meane of, but of such faith as he

as he exhorted the Maniches vnto, which was deuine. And in the place alleadged by Bel, he calleth outward teaching helpe to faith, and only meaneth, that a man can not learne faith of man alone, without al inward teaching of God. And therefore addeth. That if he be not within, who teacheth the hart, in vayne is our sound, and where Gods inspiration is not, there in vaine words sound outwardly. which is most true, and nothing against vs. Lastly it is against reason. For the authority of Gods Church is not meere humane, but in some sort deuine, as a witness by God him selfe appointed to testify his truth. And therefore he said, who heareth you heareth me: therefore the faith that proceedeth from such authority is not humane.

Tract. 3. in 1.
Ioan. 10. 9.

Inc. 10. 7.
16.

22. Wherefore Bel not trusting much to this shift flyeth to an other: v^z. That S. Austin said not these words of him selfe, as he was then a christian, but as he had bene in tymes past a Maniche. This he proueth: Because in the same chapter he saith. That the authority of the Ghospel is aboue the authority of the Church, & in the chapter before. That the truth of Scriptures must be preferred before authority, consent of nations, and the name of Catholique, and promiseth to yeeld to Maniches doctrine, if he shal be able to proue it out of Scripture. But both this
answer,

truth 93

1.

truth 94

2.

truth 95

3

falsetranslat. 12.

answer, and proofs are most falsely auouched vpon S Austin. For if he had meant the foresaid words of him selfe only, as when he was a Manichist, he wold not haue said, *Non crederem nisi commoueret* &c. I wold not belecue, vnles the Church did commoue me: *But non credidissim, nisi commouisset*: I had not or wold not haue beleueed, vnlesse the Church had commoued me. Which Belwel marking, made him say so in english, though he had not said it in latine. Besides in the same chapter he addeth. *Qua (auctoritate Catholicorum) infirmata iam nec potero Evangelio credere.* which (authority of Catholiques) being discredited, I shal not be able now (marke Bel) to belecue the Ghospel. Moreouer cap. 4. he said, *That besides other motives, the authority of Catholiques (tenet) doth holde me in the lap of the Church.*

23. Bels proofs are nothing but his owne vntruths. For though it be true. That the Scripture is of greater authority then the Church, yet nether doth S. Austin say it in that place, nether maketh it any thing against vs. For albeit the Scripturs be in it selfe of greater authority, yet the authority of the Church is both infallible, and more euident to me. And what maruel if for an infallible authority more euident, I beleue an other though greater, yet not so manifest.

fest. As S. Ihon was sent to giue testimony of Christ Ioan. 1 v. 8. and yet far inferior to Christ. Nether saith S. Austin. That truth of Scripture is to be preferred before authority and consent of Catholiques. But Bel added the worde *Scripturs* as though S. Austin meant, that their truth could be knowne, without the authority of Catholiques, or be opposit vnto it, which he manifestly denyeth. Nether meaneth he of the truth of *Scripturs* (which the Manichist against whom he wrote reiected almost wholly, and he him selfe professeth he could not take for truth, if it were contrary to Catholiques) but of any knowne truth in general, which he saith (and truly) is to be preferred before al authority opposit vnto it, because such authority is not infallible, but false, and deceitful. And therfore he speaketh vppon supposition, that if it were true (which other where he auoucheth to be impossible) that Manichists taught truth, and Catholiques error, then their truth vvere to be preferred before the name of Catholiques, consent of nations, and authority begun with miracles, nourished vvith hope, encreased vvith charity, established vvith antiquity, and succession of Priests, euen from the seat of Peter, to vvhom our Lord after his resurrection commanded his sheep to be fed vnto this present Bishop. But saith the glorious
Saint

*S. Austin
speaketh of
most mani-
fest and eni-
dent truth
and such is
not the Scri-
ptures.*

Saint vnto maniches, & I after him to Protestants. Amongst you only soundeth the promise of truth, vvhich if it vvere so manifest, as it could not be doubted of, it vvere to be preferred before all things, that hold me in the Catholique Church.

S. Austin
would not
beleue Ma-
niche
though he
had mani-
fest Scrip-
ture.
Sup. paragr.
18.

24. His third vntruth of S. Austins promise, is directly contrary to S. Austin in the same place. If (saith he) thou shalt read any manifest thing for Manichey out of the Gospel, I will beleue neither them nor thee. Not them because they lyed to me of thee. Not thee, because thou bringest me that Scripture, vvhich I beleueed through them vwho haue lyed: As for Bels reasons to proue, that we beleue nothing with deuine faith for authority of the Church, they are easely answered. For though the formal obiekt of faith be the first verity, yet not simply as it is in it selfe, but as it is proposed vnto vs by the Church. And therefore though we beleue nothing, but because it is spoken, and reuealed by God, yet because he speaketh not immediatly to vs by him selfe, but by the mouth of his Church, whome who so heareth, heareth God, and whose worde is not mans worde, but truly Gods worde. therefore faith is not without the testimony of the Church. As for S. Austins authority it hath bene answered before: as also his arguments. which Bel bringeth against Traditions.

Euc. 10. v.
16.
1. Theff. c. 2.
v. 13.

CHAP. X.

Of the certainty of Apostolical Traditions.

TH E R E are certaine and vndoubted Apostolical traditions. This is against Bel pag. 128 129. &c. But I proue it, because the traditions of the Byble to be Gods worde, of the perpetual virginity of our B. Lady, of the transferring of the Sabbath, and such like, are certaine and vndoubted. Besids if in the law of nature, and Moyses, traditions were kept certaine, why not in the law of grace. But more euident wil the conclusion be, if we descend to perticuler traditions, which Bel endeuoreth to proue vncertaine. First he setteth downe this Proposition. *Vnwritten traditions are so vncertaine as the best learned papists are at great contention about them* This he proueth in the tradition of Easter, about which contended S. Victor P. & the Bishops of Asia about 1400 years agoe both earnestly alleadging Apostolical traditions. Likewise S. Anicetus, and S. Policarpe who liued al within 200. years after Christ, when the Church was in good estate, and stayned vvith feyv, or no corruptions.

Bel p. 128.
129.

2. Marke good Reader his conclusion, and proofs therof, and thou wilt neede no

B b

more

more to assure thy selfe of the truth of Ro-
 mane religion : His conclusion is : That
 traditions are so vncertaine as the learne-
 dest Papists contend about them. This he
 proueth : because S. Victor P. contended
 with the Bishops of Asia S. Policarpe with
 S. Anicetus P. Surely he meaneth that these
men were Papists, or els his conclusion is
vnproued. And consequently Papists, and
 Popery were 1400. years agoe within 200.
 years after Christ, when the Church (as he
 saith) was in good estate. And if P. Victor
 were a Papist, then was also his immediat
 predecessor S. Eleutherius, who sent S. Fu-
 garius and Damian to conuert Britany, and
 consequently this Iland was first conuerted
 from Paganisme to Popery. Moreouer both
 sides earnestly alleadged Apostolical tradi-
 tion, and stowtly defended the same saith
 Bel, Ergo : nether side was Protestant, and
 both agreed against him, thar there are A-
 postolical traditiōs, & that they are of great
 weight, seeing such great Saints so long
 agoe did so stowtly defend them, on what
 side now is Bel, who stowtly oppugneth,
 what Saints with al Gods Church so long
 agoe defended ? what need more prooue of
 traditions or of Papistry ? Surely Bel quasi
forex suo indicio perit. Here he hath bewraied
 him selfe to be against al Saints, that were
 within

Popery con-
 fessed to be
 vrish in
 200. years
 after
 Christ.

Great Bri-
 tany con-
 uerted first
 to Popery.

Bel against
 al Gods
 Church,
 which li-
 ued vrish-
 in 200.
 years after
 Christ.

within 200. years after Christ, and against the Church, when she was in good estate.

3. But now to Bels argument. The tradition of keeping Easter was vncertaine 200 years after Christ. Ergo it is now. Answer. This tradition was then vncertaine only in Asia, and certaine in the rest of Christendome, as is euident by the Councils then helde in Rome, Palestine, Pontus, France, Achaia, who al accepted this tradition, as did after the first general Council in Nice. And though it had bene then vncertaine, Bel could no more infer it to be so now, then he can infer the same of many parts of the Bible, which both then, and long after were doubted of, and yet accepted now of Protestants. But wel may I infer, if S. Policarpe and his fellowes erred in not accepting one popish tradition, much more Bel in accepting none.

4. But (saith Bel) S. Policarpe Policrates, and other Bishops did in those daies make no more account of the Popes opinion, then of an other mans, did thinke them selfs his equals in gouernment, & that he defended an error, and withstood his proceedings. Here is false conueiance to ioyne S. Policarp, who lined, and dyed in vnion, and communion of the Pope, and before this controyersy was desyned, with Policrates, and his fellows, who were excom-

50.

Euseb. lib. 4.
c. 23. 25. & l. 3.
de vit. Constantin. c. 18. 19.
Nicephor. l. 4. c. 36.
Theodoret. l. 2. hist. c. 9.
Epiphani. hæc. 70.
Tripart. lib. 9. c. 38.
Epist. 2. Petri 2. & 3. Ioan.
Epist. Iudæ & ad Hebræos. Apocalipsis. See S. Hierom. in Script. ecclesiasticis. Et Euseb. l. 5. c. 3.

pag. 129.

Euseb. lib. 5. c. 24. & Iren. apud Iptum.

Loc. cit.

S. Hierom.
de script. ec-
cles. in Pa-
pā.
Nicephor. l.
4. c. 37.

Euseb. sup.

Euseb. lib. 5.
cap. 24. & S.
Ireny apud
ipsum.
Nicephor. l.
3. c. 30.

S. Iren.

municated, *as declining* (saith Eusebius) *into heresy* for their obstinacy in error, after the whole Church had defyned the contrary. These indeed (as heretiks vse to do) made no account of the Popes opinion, or iudgement, but condemned him of error, and withstood his proceedings, though they neuer thought them selfs his equals, as Bel without al truth, or prooffe affirmeth, yea Polecrates when he saith, *I wil not feare them, who threaten me, and I must obey God more then men*, sheweth him selfe to be vnder the Popes obedience, but supposing him selfe to defend truth, feared not his excommunication. But how much al Christendom at that tyme, and euer since made account of the Popes sentence, appeareth by that (as Eusebius, and others write) they al followed it, and condemned them as Heretiks who withstood it. And S. Policarp so esteemed it, as that he came to Rome to confer with the Pope about that matter, & doubtles wold haue subscribed to his sentence, if it had bene pronounced in his daies, as his scholler S. Ireny did, by whom we may gather his maisters account of the Church of Rome. He therefore lib. 3. cap. 3. calleth Rome the greatest and antientest Church founded by S. Peter, and Paul, and that by Tradition which it hath from the Apostles, and alwaies

waies keapeth, by succession of Bishops we confound (saith he) al them that gather otherwise then they should, and that al Churches must recur to Rome for her more potent principality.

5. The second Tradition is that of keeping lent which (saith Bel) is not Apostolical:

because S. Chrysostom writeth. That Christ bid vs not imitat his fast, but be humble: Nor

certain because Eusebius out of Ireney writeth That in his tyme some thought we ought to fast

one day, others two, others more and nonnulli

forty, which variety of fasting began not now

first, or in our daies, but long before, I thinke by

them, who keeping not simply what was (traditum)

deliuered from the beginning, did afterward

fall into an other custome either of negligence, or of

ignorance. Here Bel sheweth his lacke of

iudgement in citing a place clearly against

him selfe. For here S. Ireney, and Eusebius

after him clearly affirme. That at the be-

ginning there was one manner of fasting

lent appointed, though some afterward

either of ignorance or negligence did breake

it, which proueth not the said Tradition to

be vncertain in the whole Church, vnles

Bel wil impute the fault of some few to the

whole. And of the Roman Church, she

(saith Ireney lib 3. cap. 3.) alwaies keeps the

Apostles Tradition. And by this is answered

what he bringeth out of Socrates touching

Bel p. 130.

2

S. Chrysost.

hom. 47. in

Math. 10. 2.

Euseb. lib. 5.

c. 24.

S. Ireney.

Ex histor.

tripart. lib. 3.

c. 38.

the diuersity of tyme, and meat vsed in fasting lent. Albeit what Socrates saith of the Roman Church fasting but three weeks before Easter, and not on Saturday is an vntruth. For they fasted 40. daies, as witnes

S. Leo.

S. Gregory.

S. Innocent.

S. Augustin.

S. Leo. serm. 12. de Quadrag. and S. Gregory hom. 16. in Euang. And likewise Saterdaies as testify S. Innocent. epist. ad Decent. and S. Austin epist. 86. and 118. where also he alleadgerh S. Ambrose.

S. Hierom.

S. Ambros.

S. Augustin.

S. Epiphan.

hær. 75.

6. And that lent is an Apostolical Tradition, not only S. Hierom epist. ad Marcel. witnesseth, and S. Ambrose serm. 25, 34. and 36. saith it was cōmanded by Christ: and S. Austin hær. 53. accounted the Aërians heretiks for denying the set fast (of lent, and

others) to be solemnely kept. But it is euident also because euermore it hath bene obserued, as appeareth by S. Ignatius epistol. ad Philip. S. Ireney loc. cit. Origen. hom. 10.

Origen.

S. Basil.

S. Chryso-
stom.

S. Augustin.

S. Leo.

S. Gregory.

S. Grego. Na-

zianzen. in

sanct. laua-

gium.

Council. Lao-

diceen. Can.

19.

Leuit. Basil. orat. 2. de ieiunio: Chrysoftom
hom. 1. in Gen. and 11. hom. 16. and 73. ad

populum. S. Austin epist. 118. and 119. and serm. de quadrag. Leo and Gregor. loc. cit.

And what S. Chrysoftom meant in the words cited by Bel, he him self explicateth in these words. *Because I am sorry* (saith he) *if neglecting the rest you thinke fasting sufficient to saue you, which is the meaneſt of the vertues.*

So that he meant that Christ bid vs not only

only fast lent, but more especially be humble, and milde. The like speech vsed Christ when he said: *I wil haue mercy, and not sacrifice* v^z. only, and rather then mercy. And so we may say with S. Chrysostom he commanded not fasting, but bumility. And Bel vseth his old trade in auouching vs to *think it greater sinne to eat flesh in lent, then to commit adultery, murder, or periury*. Whereas euery Catholique knoweth these sinnes to be against the law of nature, and lawful in no case whatsoeuer, and the other against a positive precept, which according to the general custome of the Church, bindeth none vnder 21. or aboue 60. years old, no sicke body, no laboring man, no woeman bearing, or nursing children, besides many other perticuler cases wherein fasting in lent is dispensed withal.

See S. Hierom. ep. ad Celantium.
Math. 9. v.
13.
Ose c. 6. v.
6.
vnteruth 96
Bel p. 130.

7. Eight Traditions more Bel reckoneth as of celebrating in vnleauened bread, of Christs age, when he dyed, of his raigne on earth after iudgement, of Zacharias that was slayne betwixt the Temple, and the altar, of the Popes teaching successiuey the self some doctrin with S. Peter, of our ladies conception without original sinne, of Constantins baptisme at Rome, and lastly of honoring Saints: But these are ether falsly alleadged for traditions. or litle, or

Bel p. 131.
132. 133.

Leo 9. ep. ad
Michaellem
Patriarchā.

c. 29.

Eugen. 4. in
decreto v-
nionis.

These two

were no

traditions

but errone-

ous opiniōs.

See S. Hierom. de scri-
ptur. in Pa-
dia.

Bel impug-
neth histo-
ries in stead
of tradi-
tions.

Origen, in
25. Math.

Basil. homil.
de human.
Christi Ge-
neral.

Nissen. orat.
de Christ.

natiu.

Cyrill. cont.
Anthropo.

This is no
Tradition

but if it be
ment of the

Popes tea-
ching as he

is Pope it is
in Scripture

if as a pri-
nat mā, it is

an opiniō.

nothing to the purpose. For that of cele-
brating in vnleauened bread, concernes no
thing necessary to mans saluation, as testify
P. Leo 9. and P. Eugenius 4. and therefore
is none of these which Bel vnderooke in
the beginning of this article to impugne.
And though S. Ireney were deceaued about
Christs age when he suffered, and Papias
about his reigne after iudgement, that ma-
keth not much to the purpose. For wel
may the Church be certain of Traditions,
though one Father were mistaken about
one Tradition, and an other about an o-
ther. That of Zachary that he was S. Iohn
Baptists father who was so slain S. Basil re-
porteth not as an Apostolical, but an histo-
rical Tradition, and though S. Hierom de-
ny it, yet Origen, S. Greg. Nissen, S. Cyril
and Valentinian affirme it.

8. As for the Popes successiuelly teaching
the self same doctrin with S. Peter, the
trut^h thereof vnto S. Victor P. tyme about
the year 187. is testified by S. Ireney lib. 3.
r. 3. vntil S. Cornelius P. about the yeare
251. by S. Cyprian lib. 1. epist. 3 vnto S. Lu-
cius P. about 257. by him self epist. ad E-
pisc. Hispan. & Gall. vntil S. Dammasus P.
about the year 380 by S. Hierom epist. ad
Damaf. vntil S. Leo 1 Pope about 450 by
Theodoret epistol. ad Renatum: vntil S.
Gelafius

Gelasius 1. P. about 496. by him self epist. ad
Anast. vntil **S. Ihon** 2. Pope about the year
 533. by him self epist. ad **Iustin.** vntil **S. Gre-**
gory the great about the year 600. by him
 self lib. 6. epist. 37 vntil Pope **Agatho** about
 the yeare 681. by him self in his epistle ap-
 proued 6. Synod. act 8. and 18. vntil **P. Ni-**
colas about the year 860. by him self epist.
 ad **Michael.** Imperat. vntil **P. Leo** 9 about
 the yeare 1050. by him self epistol. ad **Petr.**
Anrioch. vntil Pope **Innocent.** 2 about the
 year 1140. is insinuated by **S. Bernard** epist.
 190. And the same may be proued of the
 rest of the Popes since. Now let vs see
 whome **Bel** opposeth to these so many, so
 holy, so antient witnesses.

9 Forsooth **Nicolas de Lyra** a late fryer.
 O truly said of **S. Paule**, that Heretiks are
condemned by their owne iudgements. For who
 condemneth not him self if he wil beleue
 one late writer, before so many, so holy, so
 antient. And much more, if that Author
 be found to affirme nothing to the con-
 trary For he only saith, That Summi Ponti-
fices inueniuntur apostatasse a fide. Popes haue
 apostated from the faith. which is a far dif-
 ferent thing. For wel may one be an Apo-
stata, and yet teach the doctrin of his Pre-
 decessor. As **S. Peter** denyed his maister, &
 yet taught no contrary doctrin. **S. Mar-**
cellin

S. Ireney.
S. Cyprian.
S. Lucius.
S. Hierom.
S. Theodo-
ret.
S. Gelasius 1.
S. Ihon. 2.
S. Gregory.
Agatho.
Nicolas 1.

Leo 9.

S. Bernard.

Bel p. 132.
Lyra in cap.
 16. Math.
Tit. 2. v. 11.

Math. 24.
 v 70.
Concil. Si-
 nueflan.
Damasus in
Marcellina.

Iohn. II. 7.

51.

S. Augustin.

L. 1. de doct.

Christian. c.

27. 10. 3.

Philip. I. 7.

18.

Belimpug-
neth an opi-
nion for
tradition.

Belimpug-
neth a Hi-
story in
steed of tra-
dition.

pag. 133.

See Nice-
phor. lib. 7.
c. 35.

cellin offered sacrifice to Idols, and yet taught no Idolatry. Caïphas murdered Christ, and yet prophecyed. For as S. Austin said of some Bishops that they durst not teach heresy, lest they should leese their Bishopriks. So we might say of Popes, that though some of them had apostated from Christ, yet they durst not teach heresy, or apostasy, lest they shold be deposed, but might *with a wicked, and deceitful hart* (to vse S. Austins words) *preach things, which are right, and true*, or (as S. Paul speaketh) *preach Christ vpon occasion not vpon truth.* But indeed neuer did any Pope in his hart apostatat from Christ.

10. That point of our ladies conception without sinne is no Tradition, but a pious, and probable opinion of many, and denyed of diuers Catholiques, as of S. Thomas, & S. Bernard whome Bel him self citeth and others. And as for Constantins baptisme at Rome it concerneth no matter of saluation, but is a meere historical Tradition, sufficiently proued by Card. Baronius Annal. Ann. 314. and vnawares contested by Bel him self when he saith, that he hath seen at Rome the font, and that Constantin is worthely called great. For why shold that font be conserued so long, but as a monument of so memorable a christning. How can Constantin

stantin be worthely surnamed great of Christians. if at his death he communicated with Arians, and was baptized of them at Nicomedia, as their fellow heretik Eusebius first reported to purchase credit to his heresy. If this had bene so, he shold rather haue bene surnamed of Catholiques the Apostata, or Heretike.

11. The last tradition of honoring Saints (Bel saith) made some to honor Heretiks for Saints as Platina (saith he) writeth of the corps of Herman an heretike honored as Saints reliques at Ferrara for 20. years together: Answer *Bel p. 133.* *Platina in Bonif. 8.* *truth 97*
How Apostolical a thing the honoring of Saints is, Bellarmin sheweth lib. de Sanct. beatit. c. 19. Where besides Scripturs, and Councels he proueth it by the testimony of 30. Fathers, wherof 25 liued aboue a thousand years ago. But is not this a strange metamorphosis, to make the error of common people a popish Tradition. Beside Platina affirmeth no such thing him selfe, but only, that some others write so. But neither he nor any other write, that it role of popish Tradition. That is Bels accustomed vse of addition. And therefore where he noteth danger in beleeuing Tradition, he might haue noted danger in crediting his owne relation. Yea what danger is in not beleeuing Roman Tradition, appeareth both by the testi-

Quartade-
cimans are
Heretiks ex
Epiphan.
her. 50. &
70.
Nicephor. l.
4. c. 39.
August. hær.
29.
Socrates lib.
5. c. 22.
Tripartita
hist.
Vincent. Ly-
rin.

testimony of Fathers before cited, and by the example of Policrates and his fellows the Quartadecimans, and by S. Cyprian, and his followers the Donatists reprov'd only by Roman Tradition. As testifyeth Tripartit lib. 9. c. 38. and Vincent Lyrinen: But suppose that they of Ferrara had vpon Tradition taken occasion to commit Idolatry. Shal we reiect al things wherof men take occasion to offend? So we might reiect Christ who was set vnto the ruine of many Luc. 2. v. 34. and by whom the Iewes took occasion of scandal: So we might reiect Scripturs, by which heretiks haue taken occasion he heresy: Sunne and Moone because Gentils haue by them fallen into Idolatry. Cannot Bel distinguish between vse, & abuse of Traditions, betwixt scandal giuen & taken. Thus much of the certainty of Traditions: Now let vs come to the examination of them.

CHAP. XI.

Of the examination of Traditions.

A Postolical Traditions are not to be examined by Scripture. This is against Bel pag. 117. but eident. Because Apostolical Tradition is the Apostles word, their word, is Gods word 1. Thess. 2. v. 16. But
 Gods

Bel p. 117

S. Paul.

S. Luke.

Gods word is not to be examined at al:
Ergo: nether is Apostolical Tradition. Wel
might the Church at first examine a Tradi-
tion, whether it were Apostolical or no (as
she did examine diuers parts of the Bible
whither they were Scripture or no) but
finding it to be Apostolical, she could no
more examine it by the Bible, then she can
examin one part of the Bible by an other.

And Bel in saying That the new testament may Bel p. 115.
be examined by the old sheweth him selfe ra- al. 117.

ther to be a Jew then a Christian. For how
dare he examin that which is certaine to be
deuine truth? Or how can he examin the
new testament by the old, if he be not more

certain of the old then of the new. But how

Traditions ought to be proued heare Ter- Tertullian.
lib. de Co-
rona.
tullian. *It can not seeme none, or a doubtful fault
against Custome, which is to be defended for it
name sake, and is sufficiently authorized by pro-
tection of consent. Plainly reason is to be enquired,
but so as the Custome be reteined, not to destroy it
but to vphold it That thou maist obserue it more,
when thou art sure of the reason of it. But what a
thing is it that one shal cal Custome in question,
when he hath fallen from it.*

2. But (saith Bel) Scriptures are called Cano- Bel p. 117.
nical because they be the rule of faith. Therefore al
things are to be examined by them. And for this
cause (saith he) Esay sent vs to the Law and testi- Esay 8.
mony

Malach. 4. mony to try the truth. Malachias bid vs be myndful
 Psalm. 119. of Moyses law: David said Gods word is a lathern:
 2. Pet. 1. S. Peter a shyning light. For this cause Christ ex-
 Ioan. 5. hortated the Iewes to read Scripturs, and said the
 Math. 22. Pharises erred, because they knew not the Scripturs.
 Act. 17. The Berheans examined S. Pauls doctrin, S. Ihon
 1. Ioan. 4. bid try the spirits: S. Paul pronounced him accursed
 Gal. 1. That preached any doctrin not contained in Scrip-
 ture as S. Austin and S. Basil expound him.

S. August. 1.
 3. cont. Petil.
 c. 6.

S. Basil. sum.
 72 c. 1.
 Bible onely
 Canonical
 Scripture,
 but not it
 alone Ca-
 nonical.

Sup. c. 2. pa-
 rag. 1. & 7. &
 c. 9. parag.
 17.

Scrutamini
 Scripturas.
 See S. Gyrill.
 l. 3. in Ioan.
 c. 4.

Corrupt. of
 Script.

3. Answer. The Bible alone is called Ca-
 nonical Scripture, because it alone of al
 Scripturs the Church followeth as an in-
 fallible rule in beleeuing, or defyning any
 thing. But it nether is, nor is called the only
Canon of faith. In the rest Bel affirmeth,
 but proueth not that that was the cause
 why the Scripture said so. As for the places
 of Esay. Malachy, David and S. Peter they
 haue bene answered before. As for exhor-
 tation of Christ, I might deny that he there
exhorted the Iewes to read Scripture, but
 affirmed that they did read them, because
 they thought they contained life. But sup-
 pose he did exhort them to read Scripturs
 for to finde whether he were the Messias or
 no, wherof as he saith there, they giue testi-
 mony, what is this for trying of al matters
 by them. Can Bel inferre an vniuersal pro-
 positio of one singular? That of the Pharises
 containeth two corruptions of Scripturs.

For

For neither did Christ say, The Pharases, 1.
 but the Saduces erred about the resurrection,
 nether doth he say the cause of their 2.
 error therein was only ignorance of Scrip-
 ture (as Bel insinuateth leauing out the
 words, *powre of God,*) but ignorance both *Math. 22.*
 of Scripture, and of Gods powre: *you erre* 7. 29.
 (saith he) knowing nether Scripturs, nor the
powre of God. So if they had known Gods
 powre, though it had not bene by Scripture
 but by Tradition, or reuelation (as Iob and *Iob 19. v.*
 the faithful vncircumcised did) they had 25.
 not erred about the resurrection. Beside,
 the resurrection is a perticuler matter, and
 euidently testified in Scripture, what pro-
 ueth this concerning al points of faith?

4. As for the Berhæans whom Bel wil
 haue to haue examined the truth of S. Pauls *Act. 17.*
 doctrin: I ask of him whither they were
 faithful whilst they examined it, or faithles?
 If faithles, why proposeth he them to vs as
 an example to imitat? If he wil follow them
 let him confesse him selfe to want faith, &
 none wil discommend him for examining
 ether Traditions, or Scripture; For in infi-
 dels such examination is some disposition
 to faith, but in the faithful an argument of
 doubt, and distrust. If faithful? how could
 they examin, whither that were true or no,
which they assuredly beleued to be deuine
 truth?

How the
Berhaans
examined S.
Pauls do-
ctrin.

truth? Wherefore they examined not the truth of S. Pauls doctrine. For *they receaved it* (saith S. Luke) with al greedines, and beleened: but did for confirmation and encrease of their faith, search the Scriptures whether these things were so or no, v^z in Scriptures, that is fortoold in Scriptures; And this kind of examining Traditions we disallow not.

What S.
Ihon bid vs
trye.

1. Ioan. 4.

S. Augustin.
10. 9.

1. Thess. 3.
v. 10.

How S.
Paul vnder-
stood the
word be-
syde Gal. 1.
v. 2.

5. As for S. Ihon: He bid vs try doubtful spirits, but not Apostolical spirits, or Traditions. Besids he bid vs not try them only by Scripture, and therefore he maketh nothing for Bels purpose. Finally as for S. Paul he accursed not (as S. Austin noteth tract 98. in Ioan) him that should preach more then he had done. For so he should preiudice him selfe, who cōquēted to returne to the Thessalonians to preach more then he had done, and to supply (as he writeth the points which wanted to their faith. But only such as preach things beside (v^z quite) that Ghospel which he had preached, which things v. 6 and 7. he calleth an other Ghospel inuerting Christs Ghospel. Such were the cirumcision, & obseruation of Iewish ceremonies, against which he disputeth in the whole epistle. But what is this against Apostolical Traditions, are they a second Ghospel? do they inuert Christs Ghospel? are they Iewish ceremonies.

6. Be-

6. Beside S. Paul nether speaketh of Scripture, nor can be vnderstood of it alone. For when he saith (*beside that which vve haue euangelized to you*) he nether had written any thing before to the Galathians; Nor then, nor after writ to them al points of Christian faith. And therefore when he speaketh of his owne euangelizing both in tyme before the writing of that epistle, and vnto the Galathians, euident it is he meant not of euangelizing by only writing, but rather of euangelizing by word of mouth, because before the writing of that epistle, he had euangelized to the Galathians only by word of mouth, and of that euangelizing he speaketh, which before tymes he had vsed to them. And so this place maketh more for vs then for Bel.

S. Paul speaketh not of Scripture but of his owne preaching. The like saith S. Ignat. epist. ad Heron. of those that teach prater ea quæ tradita sunt.

7. As for S. Austin, and S. Basil they say not That S. Paul meant of euangelizing by only Scripture, but out of this place infer, that nothing is to be preached which is beside Scripture, in that sense wherin S. Paul vsed the word (*Beside*) vz: so beside as it is an other Ghospel, inuering Christs Ghospel, which they rightly inferred. For what is so beside Scripture, as it is a new Ghospel, and inuerteth Christs Ghospel, is in like sort beside that which S. Paul had euangelized to the Galathians, and no Apostolical

Tradition, but a cursed doctrine. And thus much of Bels proofs out of Scripture touching examination of Traditions; Now let vs see his proofs out of Fathers.

CHAP. XII.

Bels arguments out of holy Fathers about the examination of Traditions answered.

Bel p. 117.

vntruth 98

vntruth 99

Sup. cap. 4.

S. Augustin.

12. de bapt.

c. 9.

Tripartit. 1.

9. c. 38.

Vincent. Ly-

rin.

Socrates lib.

5. c. 22.

Te pacatum

reddat tra-

ditio. Basil.

hom. contr.

Sabellian.

Chrysost.

hom. 42. 2.

ad Thessal.

Cap. cit. pa-

rag. 6.

FIRST he saith, *That in S. Cyprians daies nether Tradition was a sufficient prooffe of doctrine, nor the Popes definitiue sentence a rule of faith.* These be both vntruths. For that Tradition was a sufficient prooffe of doctrine in S. Cyprians daies is euident by the testimony of his maister Tertullian, S. Ireney, and S. Dionis. before his tyme, and S. Basil, S. Chrysostom & others after his tyme before cited. And by his owne words before alleged, and the decyding of two controuersies only by Tradition, the one in his owne tyme about the baptisme of heretiks, the other before his tyme about the tyme of Easter. Nether did he euer doubt that true Tradition was sufficient prooffe of doctrine of which S. Chrysostom said. *It is Tradition, seeke no more: but* thought (and truly) that humane, and mistaken Tradition was no sufficient rule, as hath bene shewed before.

And

And that the Popes definitiue sentence in his tyme was a sufficient rule of faith is euident by his owne saying. *That false faith can haue no accessse to S. Peters chair, and that Heresy, and Schismes rise not, but because it is not thought that there is for the tyme one Priest in the Church, and one iudge in Christs roome, and by his owne subscribing at the last to the Popes commandement, though he thought it had bene contrary to Scripture. Nether did he euer withstand the Popes definitiue sentence. For P. Steeuens did not defyne as a matter of faith, but only commanded that such should not be rebaptized, but the Tradition obserued, as both S. Cyprian: Eusebius. Vincent Lyrinen: and others testify. And this command S. Cyprian did not at first obey, wherin he offended as S. Austin writeth though after he did. as the same S. Austin doth likewise testify. And no doubt but he thought as wel of the Popes decrees as S. Hierom did, when he wrote to P. Damasus: Decree I pray if it please you I wil not fear to say three Hypostases if you bid. And requested him for Christs sake to giue authority, ether to affirme or deny three hypostases. And darest thou Bel make no account of the Popes sentence, when so great and holy a Doctor, so highly esteemed it, as without it he durst nether affirme, nor deny*

2
Cyprian. lib. 4 epistol. 8. calleth Rome the Matrice and roote of the Catholique Church.
S. Cyprian. l. 1. epist. 3.
S. Augustin. l. 6. de bapt. contr. Donat. c. 2.
S. Cyprian. ep. ad Pompeium.
Euseb. lib. 7. hist. c. 3.
Vincent. Lyrin.
S. Augustin. lib. de vnica. bapt. cap. 13.
See c. 4. paragraph. 7. & 8.
S. Hieroms account of the Popes decree.

three hypostases, and with it doubted not to do ether.

Bel p. 118.

vntrath
100.

S. Athan. apud Theodoret. l. 1. c. 8. See epist. ad Epictetum. l. cit. Apud Athanas. & Theodoret. l. cit. S. Grego. Nazianz. orat. 2. de Theolog.

2. After this Bel alleadgeth the practise of Fathers, who *when the Arians* (saith he) *would not admit the word homoussion because it was not in Scripture* (mark how he confesseth him selfe to imitate Arians) *the Fathers did not proue it by Tradition; nor say that many vnwritten things are to be beleueed.* This is not so. For S. Athanasius saith that the Bishops of the Nicen Council did not inuent that word, but set it downe *testimonio patrum* by testimony of their Fathers, and Eusebius though an Arian confesseth the same. And S. Gregory Nazian. writing against the Arians saith, that it should suffice vs that our Fathers thought not as they do; and the same argument vseth also S. Athanasius writing against the Apollinarists. And how vntruly he affirmeth, that the Fathers did not say many vnwritten things are to be beleueed, I refer my selfe to their testimonies alleadged aboue cap. 4. But saith Bel S. Athanasius proued homoussion, because though the word was not in Scripture the sense was. A goodly reason: He proued it out of Scripture, therefore not out of Tradition; as if one should say. He proued it out of S. Ihon therefore not out of S. Paul.

Bel p. 118.

3. Origen (saith Bel) hom. 25. in Math. and

and *hom. i. in i. Hierem* counselleth vs to try al doctrines by Scripture. This is vnttrue. *vntruth*
 For Origen speaketh not of al, but only of *101.*
 our opinions, and doctrines. *Origen.* *Our opinions and expositions* (saith he) *haue no credit without their testimonies.* Againe: *We must alleadge the sense of Scripture, for testimony of al the words we vtter:* Terrullian calling that truth which is first, and false which is after, maketh nothing to his purpose. Next he alleadgeth S. Austin saying, *That we must not consent euen to Catholique Bishops error, or priuat opinion against Scripture.* Error against Scripture is not to be followed. Ergo: nether Apostolical Traditions contested by the whole Church. Surely Bel hath great facility in inferring *quodlibet ex quodlibet*: He bringeth also S. Chrysostom calling Gods lawes a most exact rule, and bidding vs learn not *what this, or that man thinks*, and of these things enquire these points also out of Scripture. Answer. *S. Chrysostoms meaning is, that Gods word is most exact in the matter whereof he talked: vz. whither pouerty be to be preferred before riches, in which matter we ought* (saith he) *to leaue the opinions of this, or that worldly man, who prefer riches, but seek what the Scripture saith of it.* And Bel to make him seeme to say, That al truth is to be sought out of Scripture, translated these words, *False translation. 13.*

S. Augustin.
lib. de vnir.
eccles. c. 10.
to. 7.

S. Chrysost.
hom. 13. in 2.
Cor. to. 4.

Deque his à Scripturis hæc etiam inquire, thus:
Search the truth out of the Scriptures En-
glishing nether *de his*, nor *hæc*.

pag. 120.

Chap 5. p. 2-
rag. 5.

Canus l. 3. de
loc. a. ult.

4. After S. Chrysostom he citeth two sentences out of Victoria cited by him, and answered by vs before. To whome he ad-
ioyneth Canus teaching. That *Priests are not to be heard vnles they teach according to Gods law.* Certain: And then inferreth, That *Papists teach plainly that no doctrine is to be receaued, which is not tryed by Gods word.* True also, if it be rightly vnderstood, vz. of such doctrine as may be tryed, not of deuine, (as Apostolical Traditions be,) which may not be tryed. And of Gods whole word, not of a part thereof (as the Scripture is. And that expounded not according to the humor of priuat spirits, but according to the vni-
forme consent of Fathers & Councils. This most iust and reasonable rule of trying al matters in controuersy the Council of Trent prescribed to the Protestants. But they wil try deuine truth contained not only in Traditions, but also in Scripture, & that part by which they wil try the rest, they wil expound according to their owne priuat spirits, which is to make them selfs rule and iudges of al: wherfore vainly doth
Bel professe to agree with the Pope in al cō-
trouersies if he wil be tryed by Gods word.

Concil. Tri-
dent. sess. 18.
in saluo co-
ductu dato
Protestanti-
bus.

pag. 120.

For

For vnles Bel be made iudge, and tryer both of Gods word, and of his meaning, or (as Protestants speake) vnles he may iudge which is Scripture, and which is the true sense, there must nether tryal, nor iudgement passe. For vnles Protestants may haue al the law in their owne hands they wil accept no iudgement.

5. But because Bellarmin graunteth, that *singuli Episcopi*: al Bishops seuerally may erre, and somtyme do erre, and dissent one from an other, so that we know not which of them is to be followed: Bel thinketh that he hath a great catch. yet remembering himself better, that though Catholiques graunt that euery Bishop seuerally may erre, yet deny that they can erre al, when they are gathered in a Synode confirmed by the Pope, he taketh occasion to make a long digression about Councils.

Bellarmin. lib.
2. de Concil.
c. 52.

pag. 125.

CHAP. XIII.

Of the authority of late general Councils.

GENERAL Councils in these our dayes are as certaine as before tymes. This is against Bel pag. 123. saying, *that in our dayes they are like a nose of waxe, and as vn-certaine as the winde.* And because he denyeth

not, but that general Councils in some times haue bene certaine (forsooth such as defyned nothing contrary to Protestantisme) I wil only proue, that they are now as certaine as euer. First because Christ promyseth, that *he would be in the midst of them that are gathered in his name* Math. 18. v. 20. That *the holy Ghost should teach vs al truth.* 3. John. 7. John. 16. That *the gates of hel should not preuaile against his Church.* Math. 16. v. 18. which promises are limited to no certaine tyme, but are extended (as he saith Math. vlt.) *euē to the end of the worlde.* Likewise Christs commaund of hearing his Church. Math. 18. of hearing preachers sent by him. Luc. 10. of obeying our Prelates and being subiect to them. Hebr. 13. v. 17. bindeth as wel in our dayes as before tymes. wherfore either the Church, Preachers, and Prelates teaching in a general Council in our dayes, can not erre, or Christ in our daies commaundeth vs to belecue heresy and lyes.

2.

2. Secondly the present Church of our daies hath authority to decyde controuersies in faith: Ergo, we be bound to obey her decision: Ergo, it is no lye. The Antecedent is an article of Protestants faith. Art. 20. The first consequence I proue, because who resisteth power in matters belonging to the power resisteth Gods ordinance, and purchaseth damna-

3. Math.

3. John. 7.

13.

3. Math.

3. Math. 7.

17.

3. Luc.

3. Paul.

Article 39.

Art. 20.

damnation to him selfe. Roman. 13. vers. 2. 3. which being true of temporal power, and concerning wordly matters, much more true it is of spiritual power, and in matters of faith, and saluation: The second consequence is euident. For God who is truth it selfe, and can not lye, can not binde vs (especially vnder paine of damnation) to beleue and follow lyes. Thirdly as Protestants except against the Councils in their tymes, al hereticks may except against the Councils of their tymes, and so none shal be condemned as Hereticks, no Council certaine, but al things remaine as vncertaine, as if there had neuer been any Council at al, which is to take away the end of calling Councils. For if they can not make things certaine, to what purpose are they gathered. Finally Bel can giue no sufficient reason, whie general Councils be not as certaine now as euer, as shal appeare by the answer to this his obiection.

3. He obiectioneth that Bellarmin lib. 2. de Concil. cap. 11. writeth: that is the true decree of the counsel, which is made of the greater part. But Canus saith lib. 5. de locis cap. 4. q. 2. That voices preuaile not with vs, as in humane assemblies. Againe, these matters of faith are iudged not by number, but by waight. And the grauity and authority of the Pope is it,

See S. Gregory lib. 1. c. 24.

See I. Marciani. C. de sum. Triuit.

Canus.

Bel p. 121.
122.

is it, which giueth waight to Councils. Ergo, (saith Bel) there can be no certainty in Councils. A goodly reason, sutely: Two Catholique writers agree not whether should be accompted the decree of a council, if the greater number of Bishops should define against the Pope, and the lesser number of Bishops. Ergo no council in our dayes is certaine. As if nothing were certaine, if two Catholiques disagree about it. Wil Bel allowe mee to argue soe against Protestants? I belecue I should finde scarce any one pointe of faith certaine amongst them. But he should rather hane inferred: Bellarmin, Canus, and al Catholique writers agree, that it is the decree of the Council, and certaine truth, which the greater part of Bishops defineth, and the Pope confirmeth. Ergo general councils in our dayes are certaine; Namely that of Trent, in which the most, yea al (as appeareth by their subscriptions) desyned, the Pope confirmed.

Bellarmin. lib.
2. de concil.
c. 18.

Cap. 11.

4. I might omit a friuolous obiection, which he maketh against Bellarmin of contradiction. Because Bellarmin saith, that *the assemblie of Bishops in lawfull councils is an assembly of Iudges, and their decrees laws necessarily to be followed.* And yet affirmeth that *it is al one for Councils to be reprov'd by the Pope, and*
to doe

to doe against his sentence: For though Bellarmin affirme Bishops to be Iudges, and their iudgement to be necessarily followed as law. Yet as himselfe explicateth cap. 11. it is not necessarily to be followed *antequam accedat sententia Summi Pontificis*. before it be confirmed by the Pope. As the Peeres in parliament are Iudges, and their acts necessary to be followed, but not before they be confirmed by the Prince, who in not confirming them, disannulleth them.

5. And because Bellarmin writeth, that one cause whie the Pope was neuer personally in any Council of the East was, least he being then the Emperours temporal subject should be placed vnder the Emperour. Bel inferreth both that the Pope is proud, and that the East Church neuer acknowledged his supremacy. But as for pride it is none, to honour (as S. Paule did) his ministry, to challendge the place due to his dignity, and authority. For (as S. Gregory a most humble man said) Let vs keep humility in mynde, and yet conserue the dignity of our order in honour. No maruaile then if Popes being head and presidents of Councils, where matters of Church and faish are handled, and Emperours (as S. Gregory Nazianz: speaketh) but sheep of his flocke, and subject to his power, and tribunal, did looke to sit

Bellarmin. lib.
2. de concil.
c. 19.

pag. 112.

Rom. 11. 7.
14.

S. Gregor.
lib. 4. epist.
36. ad Eulagium.

S. Gregor.
Nazianz. orat. 14. ad sub.

Theodoret.
lib. 5. c. 18.

Euseb. lib. 3.
de vit. Constant.

Theodoret.
lib. 1. c. 7.
Nicephor. 1.
1. c. 19.

Sozome. lib.
1. c. 19.

Gregor. 1. 6.
epist. 31.

Nouel. 9. &
C. de summa.

Trinit. lib.
vltimo.

Concil. Calced. act. 1.

Athanas. 2.
pol. 2.

Socrates lib.
2. cap. 13.

Sext. Sinod.
act. 18.

Theodoret.
lib. 5. c. 9.

Eup. lib. 1.
c. 4.

Martian. ep.
ad Leonem.

Gelas. ep. ad
Episcopum

Dordon.
Concil. Ni-

cen. epist. ad
Silvest.

to sit there aboute Emperours. Yet the great Emperour Theodosius highly commended S. Ambrose for putting him out of the Chauncel: And in the Nicene Counsel Constantine that worthie Emperour entred last, and after al the Bishops were sett; nor did not sit in a great throne beseeming his estate, but in a low chaire, and that not before he had craued pardon, and asked leaue of the Bishops, as Theodoret whom Bel calleth a Saint, Nicephorus, and others doe testify. Albeit the Nouatian hereticke Sozomene, who lyeth much (as writeth S. Gregory) doe seeme to say, that he sate at the toppe of the Council, in a most great throane.

6. As for the Easterne churches acknowledging the Popes primacy, it is so manifest, as Iustinian Emperour of the East writeth. *No man doubteth but that at Rome is summi Pontificatus apex: the toppe of the priesthood.* And if more witnessles need in so euident a matter, certaine it is, that the general councils in the East were called, and their decrees confirmed by the Pope. And the Council of Calcedon professeth in plaine tearms, that *omnis primatus, al primacy belonged to the Archbishoppe of Rome*, & the same acknowledge the Grecians in the seauenth synode in the Councils of Lateran, Lyons, and

and Florence. Likewise some Patriarches of the East (to omit Bishops) were by the Popes authoriry created, as Anatholius of Constantinople by Pope Leo epist. 53. ad Pulcheriam, others deposed as Anthimus of Constant: Dioscorus, and Timothie of Alexandria, and Peeter of Antioche. Other being deposed or vexed appealed to Popes, as S. Athanasius and Peter of Alexandria, S. Paul, S. Chrysostom: and S. Flavian of Constantinople, Paulin of Antioch: which evidently proueth the Popes Primacy ouer them. Finally to omit the testimony of S. Athanasius, S. Basil, S. Chrysostom, Theodoret, and other Doctors and saints of the East church, both the Emperour and Patriarche of Constantinople did in S. Gregories time (as he witnesseth) daily professe the church of Constantinople to be vnder the Romane Sea.

7. Now to his reason. Bellarmin saith. The Emperour of the East would haue sate in Councel aboue the Pope. Ergo, the East church neuer acknowledged his primacy. Who seeth not the manifold weaknes of this reason. First I deny, that any religious Emperour of the East would haue sate aboue the Pope in Council, as appeareth by the fact of the two great Emperours Constantin, and Theodosius before rehearsed, and

Leo epist. 59.
60. 61.
Conc. Constant. ep. ad Damaf.
Concil. Calced. act. 16.
7. Sinod. act. 2.
Conc. Lateran. 13. c. 15.
Concil. Florent. in li. v. nionis.
Concil. Lugdun. in 6. tir. de election. cap. vbi periculum.
Baron. 536.
Concil. Calced. act. 3.
Gelaf. ep. ad Faustum.
Sozom. lib. 3. c. 7.
Baron. Ann. 371.
Baron. 342.
Chrysost. epist. ad Innocent.
Ex lit. Leon. & Valent. ad Theodos.
Athanas. ep. ad Felicem.
Basil. ep. 12. ad Athan.
Chrysost. ep. ad Innocent.
Theodoret. epist. ad Renatum.
Gregor. 1. 7. epist. 63.

See Art. 1. c.
6. parag. 6.

Council. Flo-
rent. in ini-
tio.

Council. Flo-
rent. sup.

In lit. vnio-
nis.

and by Iustinus humbling himselfe vnto the Pope prostrate on the ground, Iustini-
nians lowly adoring, and Iustinian the se-
cond his kissing of his feet. Is it likely that
these who so honoured the Pope out of
Council, would haue sate aboue him in
Council? And albeit one grecian Empe-
rour, after both religion, and reuerence
thereto was decayed in Greece, and the
whole nation fallen into Schisme and he-
resy, did in the Couñcel of Florence attempt
to sit aboue the Pope, yet the like is not to
be thought of other religious Christian
Emperours, whereof, diuers as Bel testi-
fyeth art. 1. pag. 17. humbled themselues,
and yeelded euen their soueraigne rights to
Popes. Yea the selfe same Emperour, who
by some euil suggestion would haue sate
aboue the Pope, would at his first meeting
with him haue kneeled vnto him. But sup-
pose that the grecian Emperours, by reason
of their temporal superiority, would haue
sitten aboue the Pope, Doe they therefore
deny his spiritual primacy? No more surely
then a gentleman doth deny his pastours
spiritual authority ouer him, because he wil
sit aboue him. Did not the grecians euen in
the Florentin Council, where they attemp-
ted to place the Emperour aboue the Pope,
desyue together with the Latins, that the
Bishop

Bishop of Rome hath *primatum in vniuersum orbem*, primacy ouer the whole world.

8. In two other matters Bel iniuryeth the Pope, auouching, *that he would neuer shew his face in any Council.* And *that he shamefully abuseth the worlde, because he can not communicate his supream iudicial authority to his Legates, and wil approue nothinge decreed in Council, vnles it be agreeable to that vvhich he decreeth a part in his chaire at home.* For the first of these is a manifest vntruth; because the Pope hath bene personally present almost in al the general councils helde in the west, as at Florence, at Constance, at Viena, at Lyons, at Rhemes, at Claremount, and diuers councils of Lateran. In the other the Pope abuseth the worlde no more, then doth the Prince abuse the Parliament, when sending thither the L. Chaunceller to supplie his place, and praesed in his roome, wil neuerthelesse approue nothing what the Peeres doe, or decree, vnles himselfe iudgeth it conuenient.

Bel p. 127.

vntruth

102.

vntruth

103.

CHAP. XIII.

Of the oath vvhich Bishops vse to make vnto the Pope.

BECAUSE Bishops sweare fidelity to the Pope, and to keep and defend the primacy

Bellarmin. lib.
1. de concil.
cap. vlt.

pag. 125.
126.

2. Intrath
104.

primacy of the Romane Church, and rules of holy fathers against al men, and neuertheles as Bellarmin writeth, are not to obey him, but when he commandeth according to Gods law, and holy canons, and may not withstanding their oath speake their minde in council, and depose the Pope, if he become an heretike. Bel inferreth diuers things requisit to be answered: First, that Bishops sweare the Pope can depose al Emperours and Kings in the Christian wordle. Secondly, that they sweare to admit his decree, whome they freely graunt may be an hereticke: Thirdly, that they sweare obedience to him in matters of faith, whome they can depose for heresy: Fourthly, that the Pope is not supream Iudge of controuersies, seeing Bishops may examyne and iudge, whether what he commaundeth be agreeable to Gods worde, and the Canons. Lastly, that they sweare flat rebellion against their Soueraigns, seeing they sweare to defend the Popes Primacy against al men whomsoever.

2. Answer. As for the oath of Bishops made to the Pope the lawfulness thereof appeareth, because it is made withal Catholique princes consent, and meant only in iust and lawful things, which are according to Gods law, and holy Canons. And it hath bene vsed aboue a thousand yeare agoe, as is euident by the like oath made by a Bishop

vnto

S. Gregory the great. And S. Boniface the
 Apostle of Germany, and worthiest man
 that euer England bredde, did sweare when
 he was consecrated Bishop to concurre with
 the Pope and commodities of his church. And as
 for the first point which Bel inferreth, it is
 vntrue, as appeareth by the answer to the
 first article. The second and third contayne
 no inconuenience. For we must obey what
 he decreeth, or defyneth Iudicially as sit-
 ting in S. Peeters chaire, though in hart he
 were an hereticke. As our Sauour cōman-
 ded the Iewes to follow what the Scribes
 taught out of Moyfes chaire, but abstaine
 from their priuate leauen. If Bel can not
 imagine how a man by Gods disposition
 may vtter truth cōtrary to his owne minde,
 let him remember Balaam, and Caiphaz,
 and what hath bene said before out of S.
 Austin. Besides we graunt not freely, as
 Bel freely forgeth, that the Pope may be an
 hereticke. For Bellarmin (whose only testi-
 mony saith Bel is most sufficient in al popish af-
 faires) defendeth the contrary And by that
 which hath bene said to these two points
 appeareth the answer to the fourth. Because
 Bishops must not examin the doctrine,
 which the Pope deliuereth iudicially out of
 S. Peters chaire, as supream pastour of Gods
 church, but only that, wherein he vttereth

S. Gregor. 9.
 10. ep. 31.
 Baron. Ann.
 723.

See Concl.
 Tolet. 11.
 can. 10.

S. Math. 23.
 7. 3.
 S. Marc. 8.
 7. 15.
 S. Math. 16.
 7. 6.

Numer. 22.
 Ioh. 11. 7.
 52.
 Chap. 10.
 parag. 9.
 Bellarm. lib.
 4. de Rom.
 Pont. cap. 6.
 & 7.
 Bel p. 128.

his owne priuate opinion.

5.

The vrea-
pons of our
vvarfare
are not car-
nal. 1. Cor.
10. v. 4.
Euseb. lib. 6.
c. 25.
Gelas. epist.
ad Anast.
S. Chrysost.
lib. cont.
Gent.

pag 128.

Rhemists

Act 15.

vnttruth

305.

1.

2. 3.

3. And as for the last point; Bishops sweare no rebellion: Both because they sweare to defend the Popes primacie, only according to Gods worde, and holy Canons, which admit no rebellion. As also because the defence which Bishops are to vse, is not by insurrection and rebellion, but by spiritual chastisment, and correction. In which sort S. Fabian defended the orders of the Church against the Emperour Philip. S. Innocent: defended S. Chrysostom against Archadius, S. Babilas and S. Ambrose punished their Emperours without any rebellion at al.

4. After the foresaid collections, Bel auoucheth an vntruth vpon the Rhemists affirming them to tel plainely and rowndly, *that the determination of Councils is needles, because the Popes iudgement alone is infallible.* Where as they in that place which Bel cyteth write, that though the Sea Apostolique haue infallible assistance, yet the determination of Councils are necessary for many causes, as for searching out the truth, for the recouery of hereticks, and contentation of the weake, who not alwaies giuing ouer to one mans determination, yet wil either yeeld to the iudgement of al the learned men, and Bishops of al Nations, or els remaine

maine desperate, & condemned before God and man. As the Apostles (say they) though assisted by God, yet thought it necessary to call a Council, for decyding a controuersy ryisen in their daies. I omit three other points touched here by Bel. *That the general Councils is aboue the Pope, can, and hath deposed him,* because he neither proueth them, nor they concerne any matter of Catholique faith. And are lardgely and learnedly handled of Bellarmin lib. 2. de concil. And thus much of Bels seauenth article. *Be myndful therefore Bel from Whence thou art fallen and doe penance.* Apoc. 2.

pag. 112.

Apocalips.

D d 2

THE

THE
EIGHT AND LAST
ARTICLE OF KEE-
PING GODS COM-
MANDEMENTS.

CHAP. I.

*The possibility of keeping Gods comman-
dements explicated and proued
out of Scripture.*



Gods children can by his grace
keepe his comandements. This
Bel absolutly denyeth pag. 143.
148. 149. and 152. though in the
very beginning of this article
he were ashamed to deny it plainly, but ad-
mitteth it (saith he) in a godly sence, and
in some sort, and only denyeth it in a Po-
pish sence. But this godly sence is so vir-
godly, and the sort so sorry, as he is ashamed
to utter it. For as S. Hieron writeth of the
Pelagians, to haue discovered the opinions
of Protestants, is to haue overcome them,
the blasphemy is manifest at the first: yet
may we gather his meaning by that he saith
pag. 149. That God hath giuen vs those
com-

S. Hieron. e-
pist. ad Cre-
siphontem.
Iren. lib. 1.
cap. 35.

commandements, which we can not possibly keep, and pag. 144. that euery breach of them is of it nature deadly. The mistery therefore of his counsel is, that Gods children can not possiblie, euen with his grace keepe his commandements, but that they must needs oftentymes breake them deadly. This kinde of keeping Gods commandements he tearmerth imperfect, and vnexact keeping. But indeed it is no keeping at al, nor a point of Gods children but of the diuels, and a true breaking of them. For how are they Gods children, if they loue him not, how loue they him, if they damnably offend? If you loue me saith Christ Ioh. 14. v. 15. keepe my commaundements; & how can they keepe them, if they damnably, and deadly breake them? can true keeping, and true breaking stand together.

S. Ioh.

2. God commaunded his precepts to be kept, not so fillily as Bel would, so as they be oftentimes deadly broken; but as Dauid saith *Nimis sphodra* Psal. 118. v. 8. God (saith S. Austin vpon that place conc. 4.) *hath very much commaunded his precepts to be very much kept.* And according to S. Iames, who offendeth in one is guilty of al. Wherfore deadly breaking of one of Gods lawes, can no more stand with keeping them, then theste or murder can stande with keeping the

Psalm.

S. Austin.

S. Iames 1.

v. 10.

Princes lawes. Nor they, who oftentimes deadly breake Gods lawes, be his children whilest they doe so, more then theeues and murderers be good subiects. And as for the Popish sence, it is not as Bel falslie imposeth, that we can keepe Gods commaundements so perfectly, as we be free from sinne: For so (as S. Iohn saith) we should deceaue our selues, and as Bel confesseth we doe daily acknowledge our sinnes, but so as we be free from deadly sinne, which destroyeth charity the end of the law, and keepe the commaundements in al great, though not in smal matters. For as S. Hierom saith we may be without *cacia*, though not *sina amartia*, or as S. Austin, and S. Gregory gather out of S. Paul *sine crimine*, though not *sine peccato*, that is without great sinne, though not without smal sinne, without mortal, though not without venial. And to keepe Gods commaundements in this sort, is substantially to keepe them, because we breake not the end of them, which is charity; and yet not perfectly, & exactly. as who stealeth but trifles keepeth the Princes lawes, though not perfectly; but if he steale great matters, he is said no more to keepe but to breake them. And in this sence, doe Catholiques defend the foresaid cōclusion, which though I might proue many waies, yet

Luther. sermon. de nativ. B. Mariae
maketh al Christians
as holy as the mother
of God.

Bel p. 150.

The Apostles were
cleane, and yet had
need to haue their feet
washed.

Ioh. 13. ver.

10. 11.

S. Hierom.

dialog. 2.

contr. Pelag.

S. Gregor. 21.

moral. c. 9.

S. Augustin.

hom. 19. de

temp. 10. 10.

lib. 1. contr.

duas epist.

Pelag. c. 14.

to 7. enchirid.

c. 69.

1. Timoth. 1.

7. 5.

yet wil I content my selfe with such proofes, as Bel vndertaketh to answer, and in that order as he propoundeth them.

3. First therefore I proue it. because a young man tolde Christ *he had kept al the* Math. 19. 7. 20. *commandements from his youth.* Bel answereth that S. Hierom saith he lyed, and S. Austin thinketh he spake more proudly then truly, Bel p. 150. S. Augustin. epist. 89. neuertheles more probable it is that he spake truly, because not only our Sauour did not rebuke him (as likely it is he would haue done, if he had tolde him a lye) but, as S. Marcke testifieth, beheld him, & loued him, Marc. 10. 7. 21. and said, one thing is wanting to thee, goe sell whatsoeuer thou hast, and giue it to the poore, and come, and follow mee. If the mans speeche had bene a lye, it would not haue prouoked Christs loue, but his offence; and if he had broken Gods commandements, Christ would haue aduertised him whome he loued, rather of keeping the things which he commanded, then which he counselled, as is the giuing al we haue to the poore. Wherefore S. Chrysostome hom. 64. in Math. S. Chrysost. saith, this man was *no dissembler.* And S. Hierom. dialog. 2. contra Pelag. affirmeth, S. Hierom. that Christ loued him, because he said he had done al, *omnia fecisse se dicit, quomobrem & amatur à Domino:* he said that he had done al things, wherefore he was also loued

of our lorde; which evidently conuinceth that his speeche was true: for Christ could not loue him for a lye. Neither wil Bel I hope maruel, that we expound S. Mathew rather by S. Marcke, then by S. Hierome, and S. Austin, especially seeing S. Hierome alrerred his opinion, ad S. Austin spake but doubtfully, saying *I thinke*. Neuertheles because some fathers haue thought that the mans speeche was not true, Catholiques rely not vpon this argument.

Rom. 2. 7.

33.

p. 151.

4. Secondly S. Paule saith. For not the hearers of the law are iust with God, but the Doers of the law shal be iustified. Ergo there are some Doers of the law, and it is possible to be done. Bel answereth that the Apostle spake not absolutely, but vpon supposal of a thinge, which (saith he) is impossible, that there were doers of the law, for such saith Bel, *should be iustified by their worke, though they could not glory in them*. But that S. Paule spake absolutely, and not vpon any impossible supposal is eident. First because in the first part of the sentence he spake absolutely of hearers, and not vpon any impossible supposal, when he said *they are not iust*. Ergo: in the second parte he spake so of Doers, when he said *they shal be iustified*. Wherefore as wel may Bel say there are no hearers, as no doers of the law. Secondly

condly because in the next verse before, he had said absolutely. *Whosoever haue sinned in the law, shal be iudged by the law.* Which he proueth saying. *For not the hearers &c.* Wherefore as the proposition which he proued is absolute, and vpon no impossible supposal; so is that by which he proueth it. And in the verse next after he bringeth a prooffe, that the Doers of the law shal be iustified, though they heard it not, because *Gentils who haue no law, naturally* (that is without instruction of the law) *Do those things which are of the law:* Behould the Apostle auouching that Gentils doe the law, & by their example prouing the Doers thereof to be iustified.

vers. 12.

vers. 14.

See S. Austia
lib. 4. contra
Iulian. cap. 3.
tom. 7.

5. And soe frequent it is in scripture to affirme, that there are Doers, and keepers of Gods lawes, as it is auouched more then twenty times in one Psalme 118. *I wil keepe thy iustifications* v. 8. *I haue sought thee in my whole hart.* v. 10. *I haue cleaued to thie testimonies* Lorde. v. 31. *I haue runne the way of thie commaundements.* v. 32. *I wil keepe thy law in my whole hart.* v. 34. *I wil keepe thy law alwaies.* v. 44. *I haue not declined from thy law.* v. 51. *I haue kept thy law.* v. 55. *I haue not forgotten thy law.* v. 61. *I am partaker of al that keepe thy commaundements.* v. 63. *I haue not forsaken thy commaundements.* v. 87. *I wil keepe the*

Psalm.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12. the testimonies of thy mouth. v. 88. I haue forbidden my secte from euell way, that I may keepe
 13. thy words. v. 101. I haue not declined from thy
 14. iudgements. v. 102. I haue sworne and determined to keepe the iudgements of thy iustice. v. 106.
 15. I haue not erred from thy commaundements. v.
 16. 110. Deliuer mee because I haue not forgotten thy
 17. law. v. 153. I haue not declined from thy testimonies. v. 157. My soule hath kept thy testimonies.
 18. v. 167. I haue kept thy commaundements and testimonies. v. 168. Seeke thy seruant, for I haue
 19. not forgotten thy commaundements. v. 176. What
 20. now is it to say that there are no doers of
 21. Gods law, and it is impossible to keepe his
 commaundements, but to sett his mouth against
 heauen. Psalm. 72. and to giue God the lye.
 Psalm. 98. I omit Moyse, Aaron, Samuel, Dauid, Iosue,
 3. Reg. 14. Zacharie, Elizabeth; and the Apostles,
 Act. 13. who are said to haue kept Gods law, and
 Iosue II. v. some of them in al their hart. Only S. Paule
 15. I can not omit, because Bel artic. 4. pag.
 Luc. 1. 48. graunteth that he was most free, and
 Ioh 17. v. 6. innocent from actual sinne, therefore surely he kept Gods law perfectly: for if he
 Contradict. 19. brake it he sinned actually.
- Math. 19. 6. Thirdly Christ said, if thou wilt enter
 7. 17. into life, keepe the commaundements. but
 entring into life is possible. Ergo: keeping
 the commaundements. Bel answereth, that
 Christ shewed not here, how one may attain

raine to eternal life, but how perfectly they
 who looke to be iustified by good works
 must keepe the commaundements: For
 Christ (saith he) being asked what good a man Gods wor-
 should doe to attaine eternal life, answered. If de shame-
 thou wilt haue eternal life by doing good works, ^{fully vrra}
 then must thou keepe the commaundemēts, but this ^{sted.}
 is impossible (saith Bel.) Here is most shame-
 ful abuse of Gods worde, and this shew-
 eth Bel to haue a seared conscience. For nei- ^{1. Timoth.}
 ther in the mans question, nor in Christs ^{4. 7. 3.}
 answer, is there any worde about what
 perfection, of keeping Gods commaunde-
 ments is requisit to come to heauen by this
 way, or that way: vz. by beleeuing, or by
 working, or by both. But only about the
 meane in general to come to heauen, what
 that was, which the man supposing to bee
 good, asked what good he should doe to
 come thither (which question of his is
 common either to faith, or works, or both;
 for al include doing good) And our Savi-
 our answered him, *If thou wilt enter (not*
this way, nor that way, but absolutely) into
life, keepe the commaundements. As Dauid de- ^{Psal. 14.}
 maunding absolutely, who shal dwel in ^{7. 1. 2.}
 Gods tabernacle? answereth him selfe. *He*
that walketh without spot, and worketh iustice.
 And as him selfe otherwete absolutely saith. ^{Math. 7. 7.}
 Not every one that said Lord, Lorde shal enter into ^{21.}
 the

the Kingdome of heauen, but be that doth the will of my father. And surely if this man asking simply, and of a desier to learne, as Calvin graunteth, had asked the way to heauen by an impossible meane (as Bel imagineth) Christ the author of truth, and who loued him, as S. Marke saith, would rather haue bidden him giue ouer that impossible way, and taught him the true, then how he should proceede in his erronious, and impossible way.

Caluin.

Marc. 10.

7. And though the man had asked Christ particularly, how he should come to heauen by good works, whence hath Bel, that his meanes to come to heauen is impossible? wil not Christ say in his last sentence. Come you blessed of my father, possesse the Kingdome prouided for you, from the constitution of the world: because I was Hungrie and you gaue mee to eat &c. Math. 25. v. 34. 35. as wel as he wil say, Goe you from mee you cursed into euerlasting fyer &c. because I was Hungry and you gaue mee not to eate. v. 41. Are not good workes accounted the meanes, and cause of comming to heauen, as the want of them the meane, and cause of going to hel. Yea doth not Bel say artic. 5. pag. 73. *that good workes are so necessary to attaine eternal life, as the vsual, ordinary, and vndoubted meanes* (marke

S. Math.

Contradict.
20.

(marke the worde) by which God decreed from eternity, freely for his ovvne name sake, to bring his elect to saluation. And that without them none haue bene, are, or shal be saued. How are they now become an impossible meane to come to heauen? how did the man enquire of an impossible way to heauen, by good workes? what neede this challenger any aduersary, who thus ouerthroweth him selfe.

8. Fourthlie I proue the conclusion: be- Math. II. v.
30.
I. Ioh. 5. v.
3.
cause Christ, saith, *my yoke is sveyete, and my burthen light.* And S. Iohn saith, *his commaundements are not heauy.* Ergo they are possible. Bel answereth that these wordes are meant not in respect of vs, but of Christ, whose keeping the commaundements is imputed to vs: which S. Austin (saith he) meant when he wrote. *Then are al the commaundements reputed as done, when whatsoeuer is not done is forgiven.* Bel p. 152.

S. Augustin.
lib. 1. retract.
c. 19. tom. 1.

9. But this is easily refuted. For S. Iohn spake in respect of vs assisted by Gods grace, when he said. *This is the law of God, that we keepe his commaundements, and his commaundements are not heauie.* He saith not (Christ) but (we) must keepe Gods commaundements, & to animate vs thereto, he addeth, that they are not heauy vz. to vs. And cap, 2. v. 2. he giueth vs a signe to try if wee knowe

Bel either
keepeth
Gods com-
maunde-
ments, or
knoweth
not God.

Cap. II. v. 25.

S. Augustin.
Sup. to. 1.

know God: v. z. if we keepe his commaundements, and v. 3. affirmeth, *that who keepeth not his cōmaundements knoweth not God*: wherefore either Bel keepeth the cōmandements, or he knoweth not God. Likewise Christ meant his yoake was sweete, and his burthen light to vs. For immediatly before he said Take vp my yoake vpon you, & learne &c. and you shal finde rest to your soules. For my yoake is sweet, and burthen light. To whom meaneth he it is light, but to vs, whom he bidderth take it vp? and whom he promiseth shal finde rest by it? or what reason had it bene for Christ, to exhorde vs to take vp his yoake, and tel vs we should finde rest by it, because it is sweet to himselfe? As for S. Austin he said our defectuous keeping is counted a ful keeping, when the defect is pardoned; which is a farre different thing from saying. That Christs keeping is counted our keeping. And he meaneth that our keeping is defectuous, because we keepe not the commaundements *ad vnum apicem* (as he saith) to the last ioat or title: But through venial sinnes haue need to say. Forgiue vs our trespasses, which venial trespasses being pardoned, we are accounted to doe al Gods commaundements.

pag. 152.

10. An other answer Bel putteth in the margent, and in latine. That Christ meaneth

neth not of the yoake, and burthen of the law, when he calleth it sweet, and easy, but of the Ghospel. That Christ meant of the law of the Ghospel, I graunt with S. Hierom dialog. 2. contr. Pelag, and is proued out of these wordes: *my yoake, my burthen*. But what is this to the purpose? Is Bel become a libertine, thincking as his father Luther did, that the tenne commaundements belong not to Christians, or that the Ghospel commaundeth only faith? Did Christ come to dissolue the law of nature, and to exempt vs from al law, but of believing in him? If Bel be of this minde, let him vtter it plainly, and say Christ came not to fulfil the law, but to dissolue it, that his faith establissheth not the law, but destroieth it. Or if he thinke that the law of the ghospel. Besides the precepts of faith, includeth at least the law of nature, let him confesse that the tenne commaundements, and al that God bindeth vs vnto, is not only possible, but easy, and sweet, vz. to such as loue God, as was Dauid when he said, *I haue runne the way of thy commaundements, when thou didst dilate my hart*. And how sweet are thy speeches to my iawes, aboue hony to my mouth. The law of thie mouth is good to mee, aboue thousands of golde and siluer. For as S Iohn saith 1. c. 5. v. 3. *this is the loue of God that wee keepe his com-*
maun-

S. Hierom.

Luther.

Math. 5. 7.
19.

Rom. 3. 9.
31.

Psalm. 118.
v. 32.
Omnia fac-
lia sunt cha-
ritati cui vni
Christi far-
cina leuis
est. Aug. de
nat. & grat.
c. 69. to. 7. see
the place.
S. Iohn.

Deuter. 6.

x. 5.

4. Reg. 23.

Dauid.

vers. 8.

maundements. If Bel say that it is impossible to loue God as we ought to doe. This is reproued, because he loueth God as he should doe, who loueth him withal his harte, al his soule and power. But Iosue so loued God, of whome it is written. 4. Reg. 23. That he returned in al his harte, in al his soule, and al his strength. Likewise Dauid sought God in al his harte. Psalm. 118. and followed him in al his harte. 3. Reg. 14. And God hath some seruants, that walke before him in al their harte, with whome he keepeth his couenant, and mercy. 2. Paralip. 6. v. 14. And Deuter. 30. v. 6. God promisseth to circumcise the Jewes harts, that they might loue him in al their harts, and al their soule. And thus much for prooffe out of scripture, now let vs goe to the Fathers.

CHAP. II.

The possibility of keeping Gods commaundements proued out of Fathers and reason.

S. Hierom.

See S. Hierom in cap.

7. Marhei.

MANY holy Fathers I might alleadge for this verity, but I wil content my selfe with two only, whome Bel obiecteth against him selfe, and vndertaketh to answer. S. Hierom dialog. 1. contr. Pelag. we confesse (saith he) God hath giuen possible com-

commaundements, lest he should be author of iniustice. Beholde our conclusion both affirmed, and proued. And Dialog 2. I say a man may be without vice, which in greeke is called *cacia*, but not *anamartyton*, that is without sinne, which is as much as if he had said. He can be without mortal, but not without venial sinne. Againe: God hath not commaunded impossible things, but hath ascended vp to such height of patience, as for their great difficulty he may seeme to haue commaunded almost impossible things. Againe: we curse their blasphemie, who saie. That God hath commaunded to man any impossible thing. This Bel alleadgeth out of his 1. & fourth booke pag. 153. against Pelagians, whereas he wrote but one epistle, and three bookes or Dialogues against Pelagians. But it is in his epistle to Damasus de exposit. fidei. And therein S. pag. 149. Hierom curseth this blasphemy of Bel: God S. Austin. hath giuen vs those commaundements, which we see S. Austin in Psal. can not possibly keepe. Likewise S. Austin ser. 56. tom 8. 61. de temp. God could not commaund any vvhich he impossible thinge, because he is iust. The saith the same he repeateh lib. de natur. & grat. cap. Apostles 69. and lib. 2. de pen. mer. & remiss. and in did that psal. 56. I can not doubt (saith he) that God charity, hath neither commaunded any impossible then the thinge to man, nor that any thinge is im- vvhich, possible. none can be greater.

Ee

possi-

possible to God to helpe, wherby it may be
one which he commaundeth.

2. For auoiding these authorities Bel deu-
iseth three shifres. First, that Gods com-
maundements were possible to vs before
Adams fal. Secondly, that they were pos-
sible to Christ, whose keeping them is ac-
counted ours. Thirdly, that euen to vs they
are now possible to be kept imperfectly,
though not perfectly, which is (saith he)
the doctrine of Aquinas: yet seeing that
none of these shifres would serue, he fallerh
to proue, that we may be iustly damned for
not doing impossible matters; because In-
fants vn baptized, are damned for original
sinne, which saith he they could not pos-
sibly auoid. And in the margent calleth this
a dilemma, which no Papist can auoid: But
none of these shifres wil suffice. For S. Hie-
rome epist. ad Ctesiph. writeth, that the
comaundements are possible to vs by Gods
grace. And dialog. 2. cit. That they are so
possible, as that Dauid we know (saith he)
hath done them. If they be possible to vs,
then not to Christ alone; and if Dauid did
them, man after Adams sinne may doe them.
And the reason which he, and S. Austīn af-
ter him giueth of Gods iustice, conuinceth
the same. For it is against his iustice, to com-
maund vs impossible things, as wel after
Adams

S. Thom. 2.
2. quest. 44.
art. 6.

yntruth.

S. Hierom.

Adams sinne as before. Likewise S. Augustin after the Apostle saith, that the iustice of the law is fulfilled in vs. Ergo not in Christ alone.

S. Augustin.
sermon. 6.
de verb. A-
postol. cap.
9. Rom. 8.
v. 4.

3. As for the thirde shifte. S. Thomas saith indeed, that the precept of louing God withal our hart &c. can not be perfectly kept, but imperfectly, yet in a sense quite contrary to Bel. Perfectly saith he is the precept kept, when the very end intended by the commaunder is archieued. Imperfectly, when albeit the end be not attained, yet the way vnto it is not left. As a souldier fighting, and ouercomming, perfectly fulfilleth the commaund of his captaine, bidding him fight. And an other fighting, and doing nothing against the duety of a souldier, but not ouercomming, fulfilleth it, but imperfectlie. Whereby we see plainly, that though S. Thomas deny, that the end, (vz. to bee wholly vnited to God) for which he gaue that precept of loue, be not possible in this life, yet he graunteth that we may so fight, or labour for the attaining it, as wee doe nothing against the order commaunded by God, or the duety of a spiritual souldier. Which is indeed substantially to keepe the precepts, though S. Thomas in respect of keeping them, and also attayning the end, for which they were made, cal it imperfect

keeping. For seeing God commaundeth not the end, but only intendeth it (as S. Thomas saith) if the order and meanes commaunded be fulfilled, then surely the commaundement is fulfilled, though the end of the commaunder, which is only intended, not commaunded be not attayned.

4. And as for Bels dilemma it is easily answered, and therefore might haue bene better lefte out (as himselfe writeth in the margent) For though Infants after they haue sinned, and eaten the aple in Adam, cannot auoide the guilt thereof, but must needs contract it by origin from Adam. As a man after he hath committed adultery can not but contract the guilt of adultery: Yet because as Infants sinned in Adam, so they might haue not sinned in him, and so haue auoided the guilt of sinne, falsly doth Bel say they could not possibly auoide it. And I wonder why hauing taught before, that concupiscence (which is the effect of original sinne) is voluntary, he wil now say that Infants could not possibly auoide original sinne. But it is his custome to gainsay himselfe.

*Bel pag. 51.
art. 4.*

*Contradict.
21.*

Reason.

5. By reason also it may be proued, that Gods precepts are possible. For besides, that if the law were impossible, sinne might be inuoluntary. I aske to whom Gods commaun-

maundements are impossible? To man alone? and that is not the question nor denyed of any Catholique: or to man with Gods grace? and that is contrary to S. Paule saying *I can doe al things in him that strengthneth mee*: and iniurious to Gods grace, making it impotent, which S. Iohn maketh so potent, as he auoucheth, that he can not sinne, in whom it remayneth 1. Ioh. 3. v. 9. why did God say *sufficit tibi gratia mea: my grace sufficeth thee* 2. Corinth 12. if his grace suffice not. Likewise if God commaunded impossible things, he should be the Author of iniustice, or vniust; as affirme S. Hierom dialog. 1. contr. Pelag. and S. Austin de nat. & grat. cap. 69. and serm. 61. de temp. For it is an vniust law which is impossible, and to punish breakers were against right, and equity. As Bel himselfe would graunt if vpon paine of death he were bid to flie to heauen, and executed if he did not. Wherefore S. Hierom epist. ad Ctesiphont: *Vritus. we pronounce the commaunder vniust*, whiles we complaine, that the very Author of equity, hath commaunded impossible things. And Simon Magus (saith Vincent. Lirinen.) made God Author of sinne, in affirming vs to sinne of necessity. Now let vs see Bels proofes to the contrary.

S. Paul Phil.
lip. 4. vers.
13
S. Iohn.

S. Paul. 2.
9.

S. Hierom.

Vincent. Li-
rin.

C H A P. III.

Bels arguments out of Scripture against the possibility of keeping Gods commaundements answered.

Jacob. 3. v.

2.

*Si quis in
verbo non
offendit, hic
perfectus
est vitæ. v. 2.*

Art. 6. cap. 6.

*Bel art. 6.
pag. 81.*

pag. 144.

BE L proueth Gods commaundements to be impossible First, out of S. Iames saying. *We also offend in many things.* Answer. S. Iames meaneth of venial sinnes, as idle words are, whereof he speaketh in the same verse. And though Bel replie, that he hath already proued, that euery sinne is mortal, in it owne nature, yet neither is that true, as before is shewed, nether though it were, could it disproue my answer. For it sufficeth (which Bel denyeth not) that there indeed are venial sinnes (whether they be such by their owne nature, or by Gods mercy) in the which iust men may offend, and not breake Gods law deadly.

2. Next he alleadgeth S. Paules wordes Galath. 3. vers. 10. *Cursed be euery one that shal not abide in al things that are written in the booke of the law to doe them.* what can hence be inferred to Bels purpose I see not, except that al men are cursed, or els freed from al lawes of God, and true libertines, But in truth it maketh more against him, then for him. For S. Paules intention was to proue,

to proue, that faith in Christ was to iustification, and that the works of the bare law without faith were not sufficient. And therefore hauing proued by Abrahams example, that faith doth concurre to iustification, in the tenth verse proueth, that workes of the bare law suffice not. For whosoever (saith he) are of the workes of the law (vz. without faith) are vnder curse. For it is written accursed be &c. Because such as want faith, can not abide in al things of the law, and consequently are vnder curse. But what maketh this against those who haue faith and grace. Such can doe al Gods wil with Dauid: act. 13. Such erre not from Gods commaundements: Psal. 118. Such can fulfil al things, and let not passe one worde of al Gods commaundements with Iosue. cap. 11. Such are doers of the law and iustified. Rom. 2. v. 12. 14. finally such becaute the seed of God is in them neither sinne, nor can sinne. 1. Ioh. 3. vers. 9. and consequently auoyd the foresaid curse. Neither doe their venial sinns incurre the curse: for it is pronounced only against heynous crimes, namely Idolatry, incest, murder, and the like, as is euident by the 27. of Deuter. from whence the Apostle reciteth the curse But Bel who confesseth him selfe to incurre the crime accursed by the law, must needs

Act. vers.

22.

Psalms.

Iosue.

S. Paul.

S. Iohn.

Deuter.

confesse him selfe to be vnder that curse, or say, that he is not bound to Gods lawes made against Idolatrie, Incest, murder, and the like.

¶ 144.

3. The like text he bringeth out of S. Iames. 2 v. 10. *whofoeuer shal keepe the whole law, and offended in one is made guilty of al.* This place also maketh rather against Bel. For it supposeth that al the law may be kept, as wel one point as the whole; and only teacheth, that the keeping of the whole law wil not saue, if one point thereof be deadly broken. But this is nothing against Gods children, who as long as his seed abideth in them sinne not. Ioh. 3. v. 9. nor offend deadly in one point, but abide both in the whole law, and euery pointe thereof.

S. Ioh.

Concil. Trident. sess. 6. cap. 11.

¶ 143.

4. Diuers other places Bel alleadgeth to proue that al men are sinners, and that the iust doe sinne, which no Catholique denyeth, as Bel might learne out of the Tridentine Councel. But how followeth it thereof, that the Iust whiles they are Iust sinne deadly, or cannot auoyd al deadly sinne. This is the marque which Bel should shoot at, and hoped in the beginning of this article to hit the naile on the head; but as S. Hierom said to a Luciferian: whiles he followeth his vaine of gain saying, he hath mist

S. Hierom. dialog. contra Lucifer.

mist the question, as some rather praierers then speakers vse to doe; who not knowing to dispute yet cease not to quarrel.

CHAP. IIII.

Bels arguments out of Fathers against the possibility of keeping Gods commaundements answered.

FIRST, out of S. Austin he alleadgeth, pag. 145.
that God commaunded vs to loue him S. Augustin.
with al our hart, soule, and mynde, and lib. 1. de do-
thereby left no part of our life vacant to ctrin. Christ.
take fruition of any other thinge. But S. c. 22. 10. 3.
Austin in these words meant nothing els,
but that wee must loue nothing as our end,
and for it selfe but Gods for so he vseth the
worde fruition, and therfore addeth which
Bel left forth. *But what other thing commeth
to our mynde to be loued, let it be carried thither,
whither the whole current of loue runneth.*

2. Other words he citeth our of lib. de pag. 146.
perfect. iusti. ratiocin. 16. but they are in
17. cap. 8. where S. Austin writeth. That
as long as there is any thing of carnal concupiscence, which may be bridled by refrayning, God is not loued (*omnimodo*) altogether with al the soule. And yet though none in this life haue that perfection it is commaunded, because it is not wel runne,
if it

if it be not knowne whither to runne. Answer. What S. Austins meaning is herein himselfe explicateth, saying, that the precept of louing God withal our soule is not *omnimodo* altogether fulfilled whilst we haue inordinate motions. He denyeth not substantial fulfilling which auoideth sinne (yea lib. de spir. & liter. cap. vlt. affirmeth, that though wee did not loue God withal our harts, and soule, so as we had no motions of lust: yet if wee did not obey them, we need not to aske God forgiuenes) but only denyeth *omnimodam impletiōem*, which in the place cited he called most supereminent perfection of louing God, and saith not it belongeth to this, but to the next life, v^z. to bee perfectly perfourmed. Wherefore when he saith such perfection is commaunded in this life, he meaneth not that it is commaunded as a thing which we are bound to perfourme, but only as an end to which we should runne. For though (saith he) *no man persourme it, yet we runne not wel, if we knowv not v^hither to runne, and howv should we knowv if it were sheyved by no precept.*

S. Augustin.
rom. 3.

De perfect.
instit. loc.
cit.

pag. 147.
S. Thomas
2. 2 q. 44.
art.

3. Next he citeth S. Thomas only because he vseth the words perfectly, and imperfectly. But how contrary to Bels meaning hath bene before explicated, which repro- uerth his vntruth in affirming himselfe to teach

teach the selfe same doctrine with Aquinas. What hath bene said to S. Austin, and S. Thomas is to be applied to S. Bernarde, when he saith in the like sort, that the precept of louing God can not be fulfilled in this life. And that God in commaunding impossible things made not men preuaricators, but humble. For beside that S. Bernard, as himselfe, speaketh this only, if the precept of loue be vnderstood of affectual charity, or charity in worke, and graunteth that so it is fulfilled, if it be perfectly obserued, as (said he a litle before) it may be in this life by Gods grace. Besides this I say, immediatly before the words which Belcyteth, he graunteth, that *initium perfectumque* the beginning and perfection of charity may be experienced by Gods grace in this life. If perfection be had, surely the precept is fulfilled. For (as himselfe saith sone after) dost thou not thincke is sufficient to the fulfilling the precept of louing thie neighbour, if thou obserue it perfectly. And Belgag. 151. graunteth, that who perfectly obserueth the law shal be iustified.

S. Bernard.
hom. 90. in
Cant.

4. And though he differ, or (as he speaketh) defend the consummation of charity to the next life, and therefore accoumpt the precept of charity impossible, as far forth as it imbraceth the consummation, yet he mea-

meaneth not, that it imbraceth consummation as a thinge needful to be perfourmed, which (he saith) *shal be our reward in heauen,* but as the end to which men ought to endeavour, *vt scirent* (saith he) *ad quem iustitie finem pro viribus niti oporteret,* that they might know to what end of iustice they ought to endeavour wirthal their power. Behoulde he saith not, that we ought to attaine to the said end, but to endeavour al that we can; and therefore God in commaunding that end in such sort as he doth, maketh men no sinners, though they attaine not to it.

pag. 150.

5. After these fathers he bringeth two reasons. The one out of our Lords prayer, where we are taught to aske forgiuenes. But where pardon is demaunded, ths law is not exactly obserued. The other is out of our daily confessions, where we acknowledge our fault, and most great fault. Answer; As the petition of forgiuing our sinns, doth euidently conuince, that we doe not so exactly keep the law, as we neuer swarue from it : So the other petition of doing Gods wil in earth as it is in heauen, euidently conuinceth, that we can doe it without deadly breaking it. As for our confession, we doe not confesse that our daylie offences are most great faults, but daily confesse our most great fault, whether it were done

done then or before. Besides that humble and penitent mindes accompt themselues greatest sinners, and their offences greatest faults. So S. Paul 1. Timoth 1. v. 15. accounted himselfe the *chiefest sinner*. Yea good souls (as S. Gregory saith) *acknowledge sinne where none is*, and with Iob, feare al their works. And as the same holy Doctour noteth, the reprobate accompt great sinns litle, and the elect litle sinns gear, and which before they thought were light, straight they abhor as heauy and deadly. And S. Hierom obserueth, that *it increaseth warines to take heed of litle (sinnes) as if they were great. For with so much the more facility we abstaine from any sinne, by how much more we feare it.*

6. And hence Bel may see, why we in dayly confessions confesse our most great fault, which I would God he would imitate, and both confesse, and amend his heynous fault. of sinning against the holy Ghost, and impugning the Catholique Church, which he knoweth to be Gods Church. Otherwise let him assure himselfe, that shame wil be his end in this life, and endles punishment his reward in the next. Wel he may beat against this rocke, but like the waues, he shal without hurting it, beat himselfe in pieces, and be resolu'd into froth and foame. Let him write books, let him spend himselfe,
and

S. Paul.

S. Gregor. epist. ad August. Cant. cap. 10.

Iob cap. 9.

S. Gregor. in Psalm. 4. Penitent.

S. Hieron. epist. ad Galat.

and make nets with the Spider of his owne guts, they wil proue only spider webbes, apt to catch or holde none, but such as like inconstant and fleshly flyes are carryed about with euery mynde of new doctrine, and following their carnal apperites, and licentiousnes, seaze vpon fleshly baite And so Bel though he could become an other God Bel, he should but be Beel zebub the God of flies. *Be myndful therfore (Bel) from whence thou art fallen, and do penance. Apocalip. 2.*

F I N I S.

All praise to Almighty God.



A T A B L E

*Of the things cōteined in this booke vvherin
a signifyeth article. c. chapter and
parag. paragraph.*

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